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# WYCLIFFE EXHIBITION

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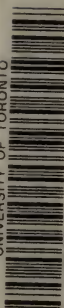
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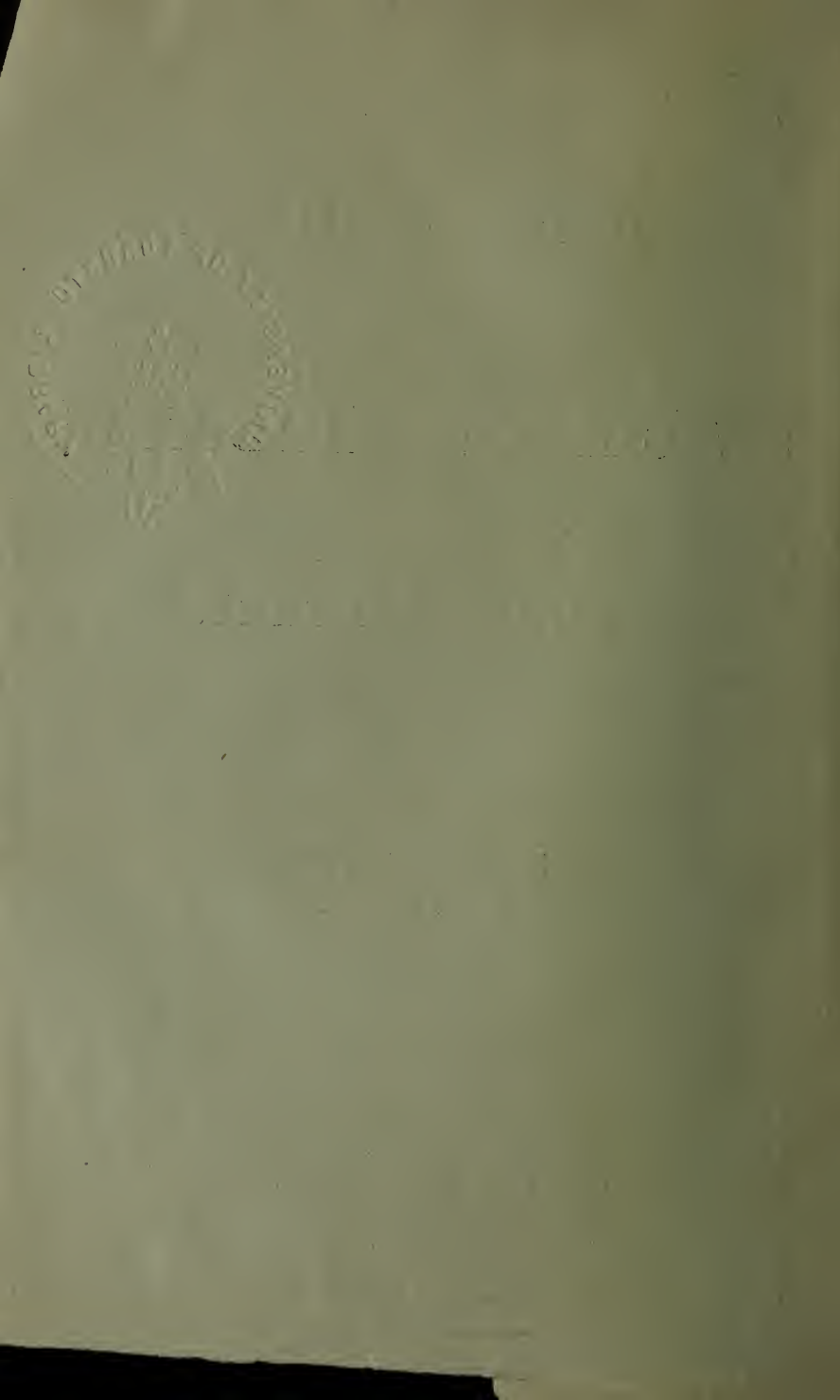
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## INTRODUCTION.

THE exhibition described in the following pages has been arranged in commemoration of the fifth centenary of the death of John Wycliffe, the Reformer. But before proceeding to examine the collection of MSS. and other objects which are now laid open to view, a brief sketch of his life may be given.

The date and place of the birth of Wycliffe are not positively known. Leland the antiquary, who lived in the 16th century, is the first who gives us any information on the subject. In his *Itinerary*, if we may trust Stow's copy of that work, he names Spreswell, "a good mile from Richmond" in Yorkshire, but in his *Collectanea* he mentions Wycliffe-on-Tees, as the place in which the future Reformer was born. No place of the name of Spreswell is now to be found; and although it has been stated that a small hamlet, Spresswell or Spesswell, lying near the Tees, was in existence in the last century, the evidence is not conclusive. It has also been suggested that the village of Hipswell, which is near Richmond, may have been meant. But however this may be, it is most probable that the Reformer was connected with the family of Wycliffe, who were seated at Wycliffe and were lords of the manor and patrons of the church down to the 17th century. As to the date of his birth, his biographer Lewis places it in the year 1324, apparently, however, only on the assumption that he was about sixty at the time of his death. There is reason to believe that he was born somewhat earlier, perhaps about the year 1320.

Of Wycliffe's early education nothing is known; but it may be conjectured that he was sent to Oxford at the age of 15 or 16, and was most probably entered at Balliol College, the foundation of the noble family of Balliol of Barnard Castle which lay not many miles from the parish of Wycliffe. That

this college should have been chosen for him is reasonably supported by the fact that there was a connexion in matters of church-patronage between the family of Wycliffe and the college, and also that Wycliffe himself afterwards became its Master.

Here we may briefly enumerate the different colleges at Oxford with which the Reformer has been traditionally connected. Queen's College has claimed him as one of its members; but his relations with that college seem to have only consisted in his renting a set of rooms in the buildings at intervals between the years 1363 and 1380. The tradition also that, in 1356, he was seneschal of Merton rests upon a mistake; for it has been shown that the John Wycliffe who filled that post was a different person. There is, however, no doubt that the Reformer was Master or Warden of Balliol as early as 1360. That he was also, in 1365, appointed Warden of Canterbury Hall, founded by Simon Islip, Archbishop of Canterbury, and afterwards incorporated into Christ Church, is proved by the contemporary statements of Wodeford (see below, No. 77) and the chronicle of the monk of St. Alban's (see Nos. 78, 79). Of this latter office, however, he was dispossessed two years later by Archbishop Langham, who removed him, together with certain secular scholars, in order to make room for monks.

The course of training at Oxford through which a scholar of the 14th century would pass to qualify for full degrees in the two branches of the Liberal Arts and Theology would occupy as much as seventeen years. Assuming that Wycliffe may have entered the University about the year 1335, he would have taken his degree of Master of Arts about 1342. He would then have proceeded to the study of Theology, the full curriculum of which required ten years' residence. We have seen him risen to the dignity of Master of Balliol in 1360. On the 16th May, 1361, he was presented to the rectory of Fillingham, co. Lincoln; and, as soon as his term of grace had expired, he resigned his mastership and went to reside on his new living. That he still continued, however, to pass much of his time at Oxford has been shown by his connexion with Queen's College and Canterbury Hall noticed above. To

determine the date at which Wycliffe took his degree of Doctor of Theology is of importance; for it appears from the declaration of his opponents that it was not until he held that rank that he broke out into open heresy. The evidence of the deed appointing him to Canterbury Hall, wherein he is described as Master of Arts, goes to prove that he had not proceeded to the higher degree at the end of 1365; but it may have been in the next year that he did so.

We have now arrived at the time when Wycliffe first makes his appearance in public life. In 1365 Pope Urban V. put forward a claim for payment of arrears of the annual tribute to Rome of 1000 marks, which was first imposed on King John in 1213. This tribute had been paid through the reigns of John, Henry III., and Edward II.; but Edward I. and his grandson, the present King Edward III., had both refused it. In May 1366, Parliament was summoned to consider this demand, and at once rejected it; and Wycliffe supported the declaration of Parliament in a political tract upon the theory of Dominion. In this document he calls himself a royal chaplain; and it is probable that he had already held such an appointment for some time. It is also worthy of notice that he gives some account of the discussion upon the question which took place among the Lords, thus suggesting that he had the confidence of men in high position.

The next occasion on which Wycliffe made his voice heard in politics on the popular side was in relation to affairs in 1371. The war with France, which had broken out afresh in 1369, had not been conducted to a successful issue. The Black Prince had returned from his last campaign with a fatal illness upon him; the treasury was exhausted; and the overtaxed people were discontented. In this crisis, the possessions of the Church, which were ever increasing in the midst of national distress, became the object of attack. Parliament met in Lent, and when the king put forward a demand for a subsidy in aid of the war, it was resolved that the Church should be included for a large amount in the general taxation. Ecclesiastics who filled various offices of state were removed, and laymen of the old feudal party, with John of Gaunt, Duke of Lancaster, at their head, were put in their places. In his opinions on these



proceedings Wycliffe separated himself from by far the greater number of his fellow clergy. From passages in his work "*de Dominio Civili*" it may be gathered that he adopted the patriotic view that all the king's subjects should equally contribute to the necessities of the state.

The character which he had by this time obtained as a reformer and opposer of abuses, while it made him enemies among the endowed clergy, recommended him to the notice of those now in power; and it was probably at this time that his intimacy with John of Gaunt commenced. The anti-clerical feeling which had been already displayed in Parliament was carried farther in the stand which was now made against the old abuse of papal Provisions, whereby the Pope made clerical appointments without regard to the rights of patrons. In answer to a petition from the Commons in 1373, the King stated that he had already appointed commissioners who were then in treaty with the Papal Court. But little or no progress was made; and a second commission was issued in the following year, at the head of which was John Gilbert, Bishop of Bangor, who had also had charge of the preceding negotiations. Among the other commissioners was Wycliffe. The place of conference was Bruges, where too negotiations for peace were being carried on between the ambassadors of England and France, one of the former being the Duke of Lancaster. Thus brought into contact and even daily intercourse with men of high ecclesiastical rank who enjoyed the confidence of the Papal Court, and with nobles and courtiers attached to the secular embassies, such a mind as Wycliffe's could not fail to be strongly impressed and to carry away a knowledge of affairs which he afterwards turned to advantage. At the hollowness of the negotiations on the Provisions his spirit must have revolted; for the result was the direct opposite of what had been intended. On the 1st September, 1375, the law of 1363 against Provisors was absolutely repealed, and on the 12th of the same month the head of the late Commission was translated by papal provision to the see of Hereford.

But however out of place Wycliffe may appear to have been in this affair, his connexion with the Duke of Lancaster's



party seems still more incongruous. This connexion was fortuitous. The wave of popular feeling which brought John of Gaunt into power in 1371 had thrown Wycliffe in his path, and the Duke had recognised in him a valuable ally as against his enemies the clergy. But the feelings, which in Wycliffe's case were actuated by patriotism and a lofty ideal of reform, owed their existence in the breast of John of Gaunt to very different motives. It was the growing opinion among the people that he was aiming at the throne; and, added to this, the mismanagement of the war, ending in an unpopular truce in 1375, and the scandals of the Court and of his own life, contributed to render his government odious. Stirred by the urgency of the crisis, the dying Black Prince gathered his strength for a last effort to unite Clergy and Commons in an attack upon the Lancastrian faction. At the end of April, 1376, was assembled that Parliament whose popular actions gained for it among the people the affectionate title of the "Good Parliament." The Commons began by a memorial to the King against the encroachments of the papal see, whereby the country was impoverished; and they particularly directed their complaints against the papal collector, a Frenchman named Garnier, whose name is to be remembered from the fact that Wycliffe wrote against him a tract in which he pointed out that the collection of money for the Court of Rome was contrary to the interests of the kingdom. Abuses in the government were also reformed; the chief ministers were displaced; and some of them, with Alice Perrers, the King's mistress, were impeached. But all was changed by the death of the Black Prince on the 8th June. The action of the Commons was paralysed, and John of Gaunt returned to power; the impeached ministers were restored, and the whole policy of the Good Parliament was reversed. But the subsequent quarrel between John of Gaunt and William of Wykeham, Bishop of Winchester, had the result of driving the clergy to turn upon their enemy. Convocation, which met early in February, 1377, adopted the Bishop's cause and refused a vote of supply. A compromise followed; but the clergy were not content. They now determined to attack the Duke through his associate, Wycliffe.

The relations between John of Gaunt and the Reformer have been well and succinctly stated by Professor Shirley (*Fasciculi Zizaniorum*, Introd. xxvi.) in these words: "Lancaster, whose object was to humiliate, had found a strange ally in Wyclif, whose aim was to purify the church. A staunch friend of the Mendicants . . . , regarding almost with sympathy the court of Rome as the natural counterbalance to the power of the bishops at home, corrupt in his life, narrow and unscrupulous in his policy, he obtained some of his ablest and best support from a secular priest of irreproachable character, . . . . . whose views of government towered above intrigue, too often above sober reality, into a lofty idealism. Lancaster, feudal to the core, resented the official arrogance of the prelates, and the larger share which they drew to themselves of the temporal power. Wyclif dreamt of restoring, by apostolical poverty, its long-lost apostolical purity to the clergy. From points so opposite, and with aims so contradictory, were they united to reduce the wealth and humble the pride of the English hierarchy." The writer of this passage has also referred, in words which have been omitted above, to the strange contradiction of the Duke's staunch support of Wycliffe's theological opponents, the Mendicant Orders. The later investigations, however, of Dr. Lechler in Wycliffe's own writings have proved that no such contradiction in fact existed. For there was then no enmity between Wycliffe and the Mendicants, of whom indeed he writes at this period in terms of all respect. It was at a later time, when he promulgated his views upon Transubstantiation, that he incurred the hostility of the Friars.

At this point may be noticed the church preferments which during the course of the events above narrated Wycliffe had enjoyed. On the 12th November, 1368, he exchanged his living at Fillingham for that of Ludgershall, in Buckinghamshire; and in 1375 he was presented to the prebend of Aust, in Gloucestershire, attached to the collegiate church of Westbury, a benefice, however, which he appears to have resigned almost at once, probably from conscientious scruples against pluralities. In April, 1374, he was appointed to the rectory of Lutterworth, in Leicestershire, the right of patronage being exercised by the Crown by reason of the minority of Henry, Lord Ferrers of

Groby, the patron. Resigning his living of Ludgershall, he entered into residence in his new parish, where he remained until his death.

As we said above, the clergy had now determined on an attack upon Wycliffe. He was summoned to appear before Convocation; but the heresies which had already been imputed to him were not brought in question. The prosecution was entirely a political one, and was directed against the power of the Duke of Lancaster. On the 19th February, 1377, Convocation assembled in the Lady Chapel of St. Paul's: and there Wycliffe appeared to answer the summons. But with him also came the Duke of Lancaster and Lord Henry Percy, the Marshal, and, it should be noted, four members of the Mendicant Orders to plead in his defence. The scene which followed will be found described in the chronicle of the monk of St. Alban's (see Nos. 78, 79). The meeting broke up in confusion, and Wycliffe was free to depart without uttering a word.

In this action against the Reformer, William Courtenay, Bishop of London, had shown himself the chief mover. He was a younger son of the Earl of Devon, and thus, from his social position, his rank in the Church, and his own imperious nature, was a fitting leader in the opposition to the ambitious designs of John of Gaunt. It was no doubt chiefly by his means that the Court of Rome was now set in motion against the heresies of Wycliffe. Towards the end of May, Pope Gregory XI. issued five bulls. Three of these were addressed to Simon Sudbury, Archbishop of Canterbury, and the Bishop of London, instructing them to institute an enquiry whether certain propositions, or conclusions, nineteen in number, a schedule of which was annexed, had been actually put forth by Wycliffe; and, if so, they were to imprison him until further instructions, and in case of his flight, to cite him to appear before the Pope. In a fourth bull the King was called upon to assist the Commissioners; and, in a fifth, the University of Oxford was forbidden to allow the condemned conclusions to be maintained, and the Chancellor was ordered to arrest Wycliffe and to bring him before the episcopal tribunal. The nineteen conclusions, it has been remarked, were arranged

in the papal schedule (see No. 80) with the calculated design of giving the impression that Wycliffe held revolutionary views not only in church matters but also in political and municipal affairs. The first five articles refer exclusively to such questions as the rights of property and inheritance; others deal with church property, and declare that endowments may be annulled on dereliction of duty, and that even the Pope may be lawfully set right; and the rest refer to church discipline, and the abuse of the power of binding and loosing.

But before the bulls could be set in action, political events of moment intervened. On the 21st June King Edward died; the young prince, Richard, mounted the throne; and the Duke of Lancaster retired for a time from Court. It appears, however, that the loss of his patron did not affect the value set upon Wycliffe as a political writer; for during the new Parliament, which sat in October and November, and in which the old animosity to Rome was still displayed, it seems that he was consulted as to the lawfulness of withholding the papal dues in order to provide for the defence of the kingdom. The document in which his opinion is given in favour of this action has been handed down to us. It was not until the 18th December that a mandate was issued to the Chancellor of Oxford by the Archbishop and Bishop as papal commissioners, who, at the same time, forwarded the bull addressed to the University.

The interference of the Pope in matters of spiritual discipline within the University gave deep offence at Oxford, and for long it was uncertain whether the bull would be recognised. It seems, however, that the mandate was finally obeyed. Wycliffe was cited to appear at St. Paul's; the summons being afterwards removed to Lambeth. Meanwhile he had issued a reply to the condemnation of the nineteen articles, and in February or March, 1378, he appeared to answer before the Commissioners at Lambeth. But here again the prosecution failed. Wycliffe, as the opponent of papal encroachments, was the favourite of the people. A messenger from the Princess of Wales appeared in court to forbid the proceedings; and the Londoners, breaking in, effectually brought them to



a close. To save appearances, however, Wycliffe was forbidden to deliver in lectures or sermons the matter contained in the conclusions.

Having thus far followed Wycliffe's career in connexion with public life, we may turn to the consideration of his work as a teacher and writer. During all the years which have just engaged our attention it must be borne in mind that he was discharging the duties of a parish-priest, and in periods of intermittent residence was giving lectures in the theological schools of Oxford and preaching sermons before the University. His literary life has been divided by Professor Shirley into three periods: the first extending to the year 1366 or 1367; the second to the great schism of 1378; and the third to the close of his life. The transition from the first to the second period is not strongly defined, Wycliffe's opinions then undergoing a slow and gradual change; but the schism in the Church moved him deeply. With the election of Urban VI. in succession to Gregory XI. and the spirit of reform which the new Pope displayed, Wycliffe's hopes for the purification of the Church rose high. But when it appeared, on the counter-election of Clement VII., that Pope and Antipope thought of nothing but the destruction of his rival, the Reformer's disappointment was keen. In his anger he renounced both, and turned to other means. His political position at home was now likewise altered. Urban had been recognised by England, Clement by France; and the popular feeling of the country naturally rallied to the head of the Church whom they saw ranged on their side and denouncing their old enemies. This return of the nation's allegiance to Rome could only intensify the Reformer's zeal. "From this time the theological element, in our modern and narrower sense of the word, becomes predominant in his works; he begins to write English tracts, to speak of the translation of the Bible . . . and lastly, arriving at a conclusion to which he had long been tending, he put out, in the spring of 1381, a paper containing twelve propositions in which he denied the doctrine of transubstantiation." (Shirley, *Fase. Zizan.* xlii.)

But of all his practical measures of reform and literary works two in particular claim our attention. These are the

institution of his itinerant preachers, or Poor Priests, and the translation of the Bible into the tongue of the people.

With regard to the Poor Priests, it is uncertain at what exact time he first sent them out. Probably the movement began when he was resident in Oxford, where he could train young men for his purposes. In the first place ordained persons only were employed; afterwards lay-preachers also. Clad in long russet robes, preaching and practising poverty but not mendicancy, they moved amongst the poor, denouncing the vices of the clergy, but not opposed to such parish-priests as faithfully tended their spiritual flocks. Their establishment at first received the sanction of at least some of the bishops. But the offence which their free speech gave to the hierarchy, and the fears aroused by the peasants' revolt under Wat Tyler in 1381 sealed their fate. The indefatigable Courtenay, who now succeeded to the primacy, issued his mandate against them, and they appear to have been finally suppressed about the year 1382 or 1383.

In his view of translating the Bible into English and thus placing within the reach of the unlearned the text of the Gospel, Wycliffe was only consistently carrying out his principles that before all things God's word must be taught in its own simplicity without the aid of allegory or rhetoric. The history of the translation will be given in some detail below; for the present it is enough to note that the work was completed about the year 1382, and that, judging from the large number of manuscripts of it which still exist, it must have made its way very rapidly among the people.

We have above referred to Wycliffe's denial of the doctrine of Transubstantiation in 1381. This was the culminating point to which he had been led, step by step, in his opposition to abuses in the Church; and it was this which brought him into open warfare with the Mendicant Orders. His bearing towards them is denoted in his earlier writings by expressions of esteem and sympathy; and we have seen that friars appeared in his train to defend him when cited before Convocation in 1377. But from about the year 1378 it has been observed that he began to attack them on single points of error and abuse. Now that he had openly declared himself on the fundamental



doctrine of the Lord's Supper, his opponents accepted the issue. The Chancellor of the University of Oxford in a meeting of the doctors, a large proportion of whom belonged to the Mendicant Orders, condemned Wycliffe's propositions and forbade lectures to be delivered in the schools in the spirit of the new doctrine. Wycliffe appealed to his old patron John of Gaunt, who, however, only confirmed the sentence of the Chancellor. Thus silenced, Wycliffe had recourse to his pen, and soon afterwards produced a "Confession" in Latin (see No. 71), and his English tract known by the title of "The Wicket" (see Nos. 72, 73). He was not, however, any further molested in the University. His party there, in fact, became stronger. The secular clergy of Oxford in their hostility to the monastic, and particularly to the mendicant, Orders, now intensified by the late prosecution and by the recollection of the slight inflicted on the independent pride of the University in the former attack of the monks upon Wycliffe, rallied to his side.

But meanwhile Wat Tyler's rebellion had broken out and had been with difficulty repressed. The socialist aspect of the rising gave Wycliffe's enemies the opportunity to point to his attacks on the doctrine of the Church, and to his institution of itinerant preachers who went about stirring the people, as immediate causes of the mischief. A confession of John Balle implicating Wycliffe was afterwards referred to in proof of these charges; but in refutation it is enough to remark that, in his own writings, Wycliffe himself expresses strong disapproval of the rebellion and its excesses. Wycliffe's opponents now turned to his old antagonist Archbishop Courtenay. In May, 1382, a Provincial Council was assembled at the monastery of the Black Friars in London, to take proceedings against him. He was not personally summoned to appear; but twenty-four articles, or conclusions, were extracted from his writings and forthwith condemned, the first ten being pronounced heretical, and the rest erroneous. It was during the sitting of this council that an earthquake took place on the 21st of the month—an occurrence of which Wycliffe made use to ridicule his judges as members of the "Earthquake Council." The mandate of the Archbishop which was issued to the University of Oxford was for some time resisted by the Lollard

Chancellor, Robert Rigge; but in the end he was compelled to submit. The condemnation of the conclusions was published; and the prosecution of Wycliffe's most prominent adherents immediately followed. Repyngdon, Aston, and Bedeman were eventually forced to recant. Nicholas Hereford alone stood out and personally carried his appeal to Rome, where he suffered a long imprisonment.

Further proceedings against Wycliffe in person seem to have been very cautiously attempted, and the accounts of them are obscure. If, as has been affirmed, he was summoned before a Provincial Council which assembled at Oxford on the 18th November, 1382, at least no sentence was passed upon him. The recantation which the chronicler Knighton puts in his mouth on this occasion, so far from being an acknowledgment of error, is in fact a strong assertion of his views of the doctrine of the Eucharist (see No. 82).

The remaining two years of his life were passed in retirement in his parish of Lutterworth, only disturbed by a citation to appear at Rome—if indeed such citation was a real historical fact—which his failing health did not permit him to answer in person. But in these his last years he showed no abatement of literary vigour. Indeed a large number of his works which have come down to us were produced in this period, and the preservation of them is undoubtedly due to his friend and fellow-labourer, John Purvey, to whom we also owe the later Wycliffite version of the Bible.

Towards the close of 1382 Wycliffe had been stricken with paralysis, which partially disabled him. On the 28th December, 1384, while he was engaged in the service of his church, a second stroke laid him low and deprived him of speech. Two days afterwards he breathed his last.

Wycliffe's body was laid beneath the chancel of his parish church of Lutterworth; but there it was not suffered to remain. The Council of Constance in 1415, which formally condemned his heresies, ordered that his remains should be taken from the grave and consumed with fire. Thirteen years afterwards this sentence was carried out. In 1428 the body was solemnly raised from its resting place and reduced to ashes. And those ashes were cast "into Swift, a neighbouring brook running

hard by. Thus this brook hath convey'd his ashes into Avon ; Avon into Severn ; Severn into the narrow Seas ; they, into the main Ocean. And thus the ashes of Wickliff are the emblem of his doctrine, which now is dispersed all the World over."

The writings of Wycliffe, both in Latin and English, were numerous. Three lists of his Latin works, drawn up early in the 15th century, are still extant in the Imperial Library of Vienna. The most complete list of his writings which has been produced in modern times is that compiled by Professor Shirley: *A Catalogue of the Original Works of John Wyclif*, Oxford, 1865. In this list are enumerated as many as ninety-six in Latin and sixty-five in English. With regard to the latter, the researches of Mr. Thomas Arnold, *Select English Works of John Wyclif*, Oxford, 1869-1871, have led him to reject several as genuine writings of the Reformer, and to entertain doubts respecting others; while he has added one tract unknown to Dr. Shirley. It is a remarkable fact that few early MSS. of the Latin works are to be found in English libraries, while none of the MSS. of the English writings are in libraries abroad. The existence of a large number of the Latin MSS. in the libraries of Vienna and Prague is explained by the rise of the Hussite movement in Bohemia, when Wycliffe's writings were largely sought after. The different works vary very much in extent. The English tracts, being intended for rapid circulation, are for the most part short; those in Latin, which are often systematic treatises, are sometimes of considerable length. Dr. Lechler has divided Wycliffe's works into four classes—1. Works philosophical and logical; 2. Sermons and practical expositions of Scripture; 3. Practical explanations of catechetical pieces; 4. Judgments, personal explanations, pamphlets, etc. In the first class are included the voluminous work entitled "*Summa Theologiæ*" comprising as many as fifteen books, the "*Triologus*," the "*De Ecclesia et Membris*," etc. As might be expected, the larger number of the English writings are found among the sermons, explanations of Scripture and catechetical pieces, and polemical pamphlets.

The exhibition of MSS. and other objects which have been brought together is intended in the first place to illustrate the efforts which were made to translate the Bible or portions of the Bible into the language of England, from the earliest times down to the close of the 14th century. With this view a series of MSS. is displayed, consisting of Latin texts glossed in English, translations, translations with commentaries, and service-books in English. This series is followed by another comprising works on the Gospels and other books of the New Testament, viz. a harmony and commentaries, many of which have been attributed to Wycliffe as preliminary to his translation of the whole Bible; and next comes the great collection of Biblical MSS. of the two Wycliffite versions. Wycliffe's original works, both Latin and English, are represented in the next section by a more limited number of MSS. These are followed by a few early printed tracts of Wycliffe, etc. And lastly, the Reformer's life and actions are illustrated by chronicles and other MSS., and engravings.

The history of the early translations of the Bible into English has been lucidly sketched by Forshall and Madden in the preface to their edition of the Wycliffite Bible; and the following summary is mainly taken from that work.

The Anglo-Saxon poem of Cædmon, a paraphrase of Scripture composed in the 7th century, contains several passages translated with tolerable fidelity. Aldhelm, Bishop of Sherborn, who died in 709, is said to have translated the Psalter. Beda, who died in 735, turned the Apostles' Creed and the Lord's Prayer into the vernacular, for the benefit of illiterate priests; and shortly before his death, he translated the Gospel of St. John. King Alfred set at the head of his laws the Ten Commandments and certain other Mosaic injunctions, in the language of the people. As early too as the 9th century a complete translation of the Four Gospels was in existence in England, although none of the extant MSS. are of that date (see No. 2).

In addition to translations, Anglo-Saxon glosses on the Latin texts, written between the lines and interpreting the Latin word by word, are found in MSS. both of the Gospels and of the Psalter. Of the former, two exist, viz. the Lindisfarne Gospels glossed in the 10th century by Aldred (see



No. 1) and the Rushworth Gospels in the Bodleian Library, glossed by Owun and Farmen. Of Psalters there are several specimens, the glosses of the earliest dating back to the 9th century (see Nos. 5-7). But such glosses were only intended to assist in reading the Latin texts; they were not meant for popular use. Of more practical advantage was the work of Ælfric who, near the close of the 10th century, translated, with considerable omissions and abridgments, the Pentateuch, Joshua, and Judges, and portions of other Books (see No. 4).

After the Norman Conquest nothing was done for the English translation for a long time. The wants of the educated classes were provided for by the Norman-French translations. But it is to be remarked that the Anglo-Saxon version of the Gospels was still copied as late as the 12th century (see No. 3). Putting aside the metrical paraphrases, the Ormulum or narrative of the Gospels and Acts of the Apostles, and the Story of Genesis and Exodus, both productions of the 13th century, the first work approaching to literal translation is a rendering in verse of the Psalter written at the end of that century (see Nos. 8-10). The earliest English version in prose of an entire book of Scripture appears to have been a translation, also of the Psalter, by William de Schorham, or Shoreham, Vicar of Chart Sutton, near Leeds, co. Kent, in 1320 (see No. 11). This was quickly followed by, if it was not simultaneous with, another translation of the Psalter, together with an English commentary, by Richard Rolle, hermit of Hampole, near Doncaster, who died in 1349. The different MSS. professing to be copies of this work show wide variations in the commentary (see Nos. 12-14).

Down to the middle of the 14th century it appears therefore that the Psalter was the only book of the Bible which, since the Conquest, had been rendered into English. In the latter part of the century several works of translation appeared, culminating in the Wycliffite version of the whole Bible; and when we consider the position occupied by Wycliffe in that period, it is not surprising that much has been ascribed to him which is due to writers whose names have died. A commentary on the Apocalypse (see Nos. 25, 26) which appeared soon after the middle of the century, and others on the Gospels of SS.

Matthew (see No. 24), Luke, and John, have been described as the productions of his pen, although recent criticism has rejected his claim to the authorship. An independent commentary on Matthew (see No. 23), Mark, and Luke, was also written about the same time. The translation, however, of Clement of Llanthony's Harmony of the Gospels is with more probability assigned to Wycliffe, showing, as it does, a close affinity to the earlier Wycliffite version (see Nos. 19-22). A curious work, drawn up partly in the form of a dialogue, giving early Bible history and translations or abstracts of the Epistles and other Books, has survived only in three MSS., one of which, by the kindness of Canon William Cooke, is here exhibited (see No. 15). Another version of St. Paul's Epistles is found in a unique MS. at Cambridge.

The way was now prepared for Wycliffe's great work of the translation of the whole Bible. Of this work the New Testament portion is probably due to the hand of Wycliffe himself. It should not be forgotten that the text from which the Reformer translated was the Latin Vulgate (Wycliffe probably knew nothing of Greek), but the rendering was free enough to be idiomatic. With the Old Testament the case was different. In this, which was probably the work of Nicholas Hereford, one of Wycliffe's most ardent followers at Oxford, the Latin was rendered too literally, to the disadvantage of the English translation. Two MSS. of the Old Testament which are preserved in the Bodleian Library are of the greatest value for the history of the Wycliffite version. For one of these is the original MS. of the translator: and the other, which is transcribed from it, has a note at the end assigning the work to Hereford. It is remarkable that both MSS. break off abruptly in Baruch iii. 20. Hence it may be inferred that the translator was interrupted in his work and never resumed it. When we remember that Hereford was summoned before the synod in 1382 and that soon after he left England to appeal to Rome, we may fairly conjecture that it was at that date that he suddenly ceased from his labours. The remaining portion of the Old Testament may have been finished by Wycliffe himself. The whole of the Bible therefore was probably completed by the end of the year 1382. The pro-



logues, which are for the most part translations of those found in Latin MSS. of the Bible, may have been later additions. To render the work more practically useful, tables of the lessons and of the Epistles and Gospels for Sundays, etc. were added to many copies; and different portions of the Bible were transcribed and issued in separate form.

A revised version was undertaken probably soon after. The difference in style between the Old and New Testaments was unsatisfactory; and Wycliffe himself, who above others would be conscious of defects, may have commenced the work of revision. He did not, however, live to see it accomplished. It was carried to a successful issue by John Purvey, his disciple and the friend of his last days, and was given to the world probably about the year 1388. As the general prologue to this later version refers only to the Old Testament, it is not unlikely that this part of the work was first issued, and that it was intended that another general prologue should accompany the New Testament. The third book of Esdras, which had been included in the earlier version, was rejected by Purvey. An independent translation of it is incorporated in a single MS. in the Bodleian Library containing Purvey's version. The Epistle to the Laodiceans was excluded by both Wycliffe and Purvey. A translation, however, is found in many copies of the later version.

A large number of MSS. of the two Wycliffite versions containing either the whole or portions of the Bible, have descended to us from the 14th and 15th centuries. Forshall and Madden enumerate no less than 165, of which 42 contain the earlier version; and since the publication of their edition in 1850, the existence of other MSS. has been made known.

E: M. T.

DEPT. OF MSS.

*10th May, 1884.*



## PRÆ-WYCLIFFITE TRANSLATIONS OF THE BIBLE, AND SERVICE BOOKS IN ENGLISH.

### (CASE 1.)

1. THE FOUR GOSPELS, in Latin, according to the version of St. Jerome; known as the "Lindisfarne Gospels" or "Durham Book." Written about the year 700 by Eadfrith, Bishop of Lindisfarne, in honour of his predecessor St. Cuthbert, who died A.D. 687.

The MS. is elaborately ornamented with paintings of the Evangelists; and with full-page cruciform designs, borders, and numerous initial letters, in the style introduced from Ireland, and made up of combinations of geometrical patterns, interlacings, spiral coils and birds and lacertine animals with necks, legs, and bodies knotted and woven together.

The text has interlinear glosses throughout, written in the Northumbrian dialect of the 10th century, by the priest Aldred, son of Alfred and Tilwin, who, at the end of the Gospel of St. John, has also added a note recording the origin of the MS.

The volume remained at Lindisfarne [Holy Isle, co. Northumberland] until the Danish invasion of Northumbria in the year 875, when it was carried away for safety, in company with the shrine which held the body of St. Cuthbert, by Bishop Eardulf. In an attempt made by the latter to pass over to Ireland, the MS. is said to have been lost overboard in a violent storm, but to have been recovered, at low tide, without mark of injury, by the intervention of the Saint himself. It afterwards remained for a long period at Durham, but was subsequently restored to the Priory of Lindisfarne, where it remained until the dissolution of the monasteries. It was finally purchased by Sir Robert Cotton in the 17th century.

The volume has been frequently described, and the text and glosses have been more than once edited. The latest edition is that of Hardwick and Skeat, for the Cambridge University Press, 1858-1878.

The pages exhibited contain portions of St. Mark iii. and iv. The Parable of the Sower is as follows\* :—

heono eode ðe sawende *uel* sedere to sawenne and miððy geseaw  
 “Ecce exiit seminans ad seminandum. Et, dum seminat,  
 oðer *uel* sum feoll ymb ða strét and ewomon flegendo and  
 aliud cecidit circa viam; et venerunt volucres et  
 fretton *uel* eton ðæt Sum éc feoll ofer stæner ðer ne  
 comederunt illud. Aliud uero cecidit super petrosa, ubi non  
 hæfde eorðu michel *uel* menig and hræðe upp iornende wæs *uel* arisen wæs  
 habuit terram multam; et statim exortum est,  
 for ðon næfde heanisse eorðes. And ða  
 quoniam non habebat altitudinem terrae. Et quando  
 arisen *vel* ða upp eode wæs sunna gedrugade *vel* forbernde for ðon  
 exortus est sol, exaestuavit; eo quod  
 næfde wytruma gedrugade And sum feoll in ðornum and  
 non haberet radicem, exaruit. Et aliud cecidit in spinis; et  
 astigon *vel* upp eodun ðornas and under dulfon þæt and wæstm ne  
 ascenderunt spine et suffocaverunt illud, et fructum non  
 salde And oðer feoll on eorðu godum and salde wæstm  
 dedit. Et aliud cecidit in terram bonam, et dabat fructum  
 stigende and wæxende and to brohte enne *uel* an ðrittig and  
 ascendentem et crescentem, et adferebat unum trigenta, et  
 an sexdig and an hundrað.  
 unum sexagenta, et unum centum.”

About A.D. 700; and 10th century. Vellum. Quarto.  
 [Cotton MS. Nero D. iv.]

**2. THE FOUR GOSPELS**, in Anglo-Saxon. Imperfect, containing the last two Gospels slightly defective, and fragments of St. Mark vii. 22 to the end. Written early in the 11th century. All the leaves are shrunk and burnt at the edges and are inlaid in paper, the volume having suffered serious injury in the fire which partially destroyed the Cotton Library, then deposited at Ashburnham House, Westminster, in 1731.

Five early copies of this version, which dates from the 9th century, are extant, the earliest being in the library of Corpus Christi College, Cambridge. The present MS. is an exact duplicate of Bodley MS. 441 at Oxford; and both agree very closely with the Corpus Christi MS. See *The Gospel according*

\* In the extracts printed in this hand-book the letter þ or ð, called thorn, represents the sound *th*. The guttural sound represented by ȝ becomes in modern speech sometimes *g* or *y*, sometimes *gh*.

to *St. Luke in Anglo-Saxon and Northumbrian versions*, ed. Rev. W. W. Skeat, 1874, p. viii. The version was first published by Archbishop Parker in 1571, and most recently by Rev. W. W. Skeat, 1871–1878.

On blank leaves at the end of *St. Luke* is inserted an Anglo-Saxon translation of a bull of Pope Sergius I. to *St. Aldhelm*, Abbat of Malmesbury, *circ.* 701; from which it may be inferred that the MS. belonged to Malmesbury Abbey.

The pages exhibited contain portions of *St. Luke* x. and xi. Ch. xi., including the Lord's Prayer, begins: "Soplice wæs geworden þa he wæs on sumere stowe hine gebiddende. Þa þa he geswac, him to cwæp an his leorning cnihta: Drihten, lær ús ús gebiddan, swa Iohannes his leorning cnihtas lærde. Ða cwæp he to him: Cweðað þus þonne ge eow gebiddað. Ure fæder þu ðe on heofone eart, si þin náma gehalgod; tócome þin ríce; gewurpe ðin willa on heofone and on eorþan; syle us to dæg urne dæghwamlican hlaf; and forgyf us ure gyltas, swa we forgyfað ælcum þara þe wið us agylt; and ne læd þu us on costunge, ac álys us fram yfele."

Early 11th century. Vellum. Folio. [Cotton MS. Otho C. 1.]

**3. THE FOUR GOSPELS**, in Anglo-Saxon. Written at the end of the 12th century. The volume formerly belonged to Archbishop Cranmer.

The pages exhibited contain portions of *St. Luke* xv–xvii. The following is the Parable of the Unjust Steward: "Ða cwæð he to his leorning cnihtum: Sum welig man wæs hæfde sumne gereafe, se wearð wið hine forwreiged swylce he his god forspilde. Ða clypode he hine and sæde him: Hwi here ic þis be þe? Agyf þine scyre; ne miht þu leng tunscyre bewiton. Ða cwæð se gerefe on his gepance: Hwæt do ic, for þan þe min hlaford mine gereafscyre fram me nymð? Ne mæg ic delfan, me scameð þæt ic wædlige. Ic wat hwat ic do, þæt hyo me on heora hus onfon, þonne ic bescyred beo fram tunscyre. Ða þa gafolgyldo gegaderede wæron, þa sægde he þam forman: Hu mycel scealt þu minum hlaforde? Ða segde he: Hund sestres eles. Ða sæde he hym: Nym þine feðere, and site raðe and writ fiftig. Ða sægde he oðrum: Hu mycel scalt þu?



þa cwæð he : Hund mittena wætes. Ða cwæð he : Nym þine stafas and writ hund eahtitig. Ða herede se hlaford þare unrihtwisnysse tungereafan, for þam þe he gleawlice dyde. Forðan þe þysse worulde bearn synt gleawre þisse leohtes bearnum on þisse eneorysse. Ænd ic segge eow, wyrcað eow freond of þisse werold weolan unrihtwisnysse, þæt hyo onfon eow on ecan earding stowe, þonne ge geteoriað.”

End of the 12th century. Vellum. Octavo. [Royal MS. 1 A. xiv.]

4. THE PENTATEUCH and Book of Joshua, in Anglo-Saxon, partly translated and partly epitomised by Ælfric, Archbishop of Canterbury, who died in 1006. With a prologue, imperfect at the beginning. Illustrated with numerous drawings in body-colours and outline lightly tinted. Notes on the text in Latin, and occasionally in English, are inserted in the margins in a hand of the end of the 12th century.

Printed from a MS. in the Bodleian Library by Edwin Thwaites, *Heptateuchus*, etc., Oxford, 1698.

The pages exhibited contain portions of Genesis xliii. and xliv. (the story of Joseph and his brethren), beginning:—“Soplice hí ledon forð heora lác ongean þæt Iósep ineóde; and feollon on þa eorþan and geeaðmeddon wiþ hine. Iosep hí oncneow ða arfullice, and axode hí hwæþer heora fæder wære hal, þe hí him foresædon, oþþe hwæðer hé leófode. Þa cwædon hí: Gesund is þin þéow ure fæder, gyt hé leofaþ. Ða Iosep ge-seah his gemeddredan broþor Benjamin, þa cwæþ hé: Is þis sé cnapa þe ge mé foresædon? And eft he cwæþ: God gemilt-sige þe, súnu mín; and hé wearð swa swiðe astyrod þæt him feollon tearas for his broþor þingon, and he eode into his bed-cleófan and weóp. And þa he þæs geswác, þa eode he út to him, and hí áeton, onsundron þa Egýptiscean; hit næs ná alífed þæt hí átgædere áeton. And hí mán oferdrencte.

Ða bead Iosep his geréfan and cwæþ: Fille heora sáccas míð hwæte, and lege heora ælces féoh on his agenne sác, and ním mínne sylfrenan læfel and þæs hwætes wurð þe hé sealde, and do on þæs gýngestan sácc. And he dyde swa.”



*Translation.*

Soothly they brought forth their gift against Joseph came in, and they fell to the earth and made obeisance unto him. Joseph greeted them graciously, and asked them whether their father were hale, of whom they spake to him before, or whether he lived. Then quoth they: "Thy servant our father is well, he yet liveth." When Joseph beheld his brother Benjamin, his mother's son, then quoth he: "Is this the lad of whom ye spake to me before?" And again he quoth: "God be gracious unto thee, my son." And he was so strongly stirred that his tears fell for his brother's sake, and he went into his bed-chamber and wept. And when he ceased therefrom, then went he out unto them, and they did eat, the Egyptians apart; it was not allowed that they should eat together. And they did give them much drink. Then bade Joseph his steward and quoth: "Fill their sacks with wheat, and lay every one his money in his own sack, and take my silver cup and the price of the wheat which he paid and put them in the sack of the youngest." And he did so.

The illustrations depict Joseph's entertainment of his brethren in Egypt, and the putting of the cup into Benjamin's sack.

Early 11th century. Vellum Folio. [Cotton MS. Claudius B. iv.]

**5. THE PSALTER**, in Latin, of the earlier, or Roman, version of St. Jerome; with the Canticles, and prayers and hymns. Written in England, about A.D. 700.

The MS. is ornamented with a painting of David playing on the lyre, and with large initial letters in the Anglo-Irish style. The first line of each of the psalms which begins a principal division of the Psalter is in large ornamental letters.

The text has interlinear glosses in Anglo-Saxon, of the Kentish dialect, written in a hand of the latter half of the 9th century.

The MS. belonged to, and was probably written in, St. Augustine's Abbey, Canterbury. From an early period it has obtained the name of St. Augustine's Psalter, in the erroneous

belief that it was one of the MSS. sent to him by Pope Gregory, as recorded by Bede in his Ecclesiastical History.

The text and glosses have been printed by the Surtees Society, *Anglo-Saxon and Early English Psalter*, ed. Joseph Stevenson, 1843, 1847.

The pages exhibited contain a portion of Ps. lxxviii., which begins :

halne      mec      doa      god      forðon      ineodun      weter      oð  
 “Salvum me fac, Deus, quoniam introierunt aque usque  
 sawle      mine      gefestnad      ic eam in      lam      grundes      and      nis  
 ad animam meam; iuxta sum in limum profundi, et non est  
 swood.  
 substantia.

cym in      heanisse      sacs      and      storm      bisencte      mec.  
 Veni in altitudinem maris, et tempestas demersit me.  
 ic won      cleopiende      hase      gewordne      werun      goman      mine  
 Laboravi clamans, rauce factae sunt fauces meae.  
 asprungun      egan      mine      ðonne      ic gehyhtu in      god      minne  
 Defecerunt oculi mei, dum spero in Deum meum.  
 gemonigfaldade sindun      ofer      loccas      heafdes      mines      ða      fiodun  
 Multiplicati sunt super capillos capitis mei, qui oderunt  
 mee bi ungewyrhtum  
 me      gratis.

gestrongade      sind      ofer      mec      ða      mec      oehtað      feond      mine  
 Confortati sunt super me qui me persequuntur inimici mei  
 unrehtwislice ða      ic ne reafade      ða      ic onlesde  
 iniuste; que non rapui, tunc exsolvebam.

god      ðu      wast      unwisdom      minne      and      scylde      mine      from      ðe  
 Deus, tu scis insipientiam meam; et delicta mea a te  
 ne      sind      ahydde  
 non sunt abscondita.

ne      scomiað      in      mec      ða      ðe      ðec      bidað      dryhten      god  
 Non erubescant in me qui te expectant, Domine Deus  
 magna      ne      onscunien      ofer      mec      ða      ðe      soecað      ðec      god  
 virtutum; non revereantur super me qui requirunt te, Deus  
 Israel.”

About A.D. 700. Vellum. Small Quarto. [Cotton MS. Vespasian A. 1.]

6. The Psalter, in Latin, of the Roman version of St. Jerome, with the Canticles, Athanasian Creed, etc. There are marginal commentaries in Latin and interlinear glosses in Anglo-Saxon. Written in England in the 10th century.

The pages exhibited contain portions of Ps. lxxix. and lxxx.

Psalm lxxx. begins: "Exultate Deo adiutori nostro, iubilate  
 nimad psalm and sellað gligbeam psaltere  
 Deo Jacob. Sumite psalmum et date timpanum, psalterium  
 wynsumne mid hearpan Singað of frymðe monðes of byman on dæg  
 iocundum, cum cithara. Canite initio mensis tuba, in die  
 mærum symelnesse eowerre forðon beboð  
 insigni solempnitatis vestre. Quia preceptum in Israel  
 is and dom gode cypnissee he sette  
 est, et iudicium deo Iacob. Testimonium in Joseph posuit  
 hine þa he eode of lande  
 eum, dum exiret de terra Ægypti."

10th century. Vellum. Quarto. [Royal MS. 2 B. v.]

**7. THE PSALTER**, in Latin, of the Gallican version of St. Jerome, with the Canticles, prayers, creeds, and hymns; the whole having interlinear glosses in Anglo-Saxon. Written in England in the 11th century. The volume is ornamented with paintings of the Crucifixion and with initials and borders in colours.

The pages exhibited contain the Apostles' Creed and portions of the Lord's Prayer and the Athanasian Creed. The glosses of the Lord's Prayer and Apostles' Creed are as follows:—  
 "Fæder ure þu eart on heofonum, halig sy nama þin; tobecume rice þin; gesæle wille þin, swa swa on heofonum and on eorðan. Hlaf ure dæghwamllice syle us to dæg; and forgif us giltas ure, swa swa and we forgifaþ mid giltum urum. And na us ne læt on costnunge, ac alis us fram yfele. Sih it swa."

"Ic gelife on God, fæder ælmihtigne, scippend heofonas and eorðan; and on hælend Crist, sunu his ancinne, drihten ure, þe onfangen is of gaste halgum, acænned of Marian fæmnan, geprowod under Pontiscan Pilate, ahangen, dead, and bebirged. He niþerastah to helle; þi þridan dæge he haras of deaþe. He astah to heofonum; he sit æt swiþran God fæder ælmihtig. þanonne to cume to demanne lifigendum and deadum. Ic gelife on gast haligne, halige gelapunge fulfremede, haligra on-gemænnesse, forgifnesse sinna, flæsc æristes, and lif ece. Sy swa."

11th century. Vellum. Small Folio. [Arundel MS. 60.]

**8. THE PSALTER:** a metrical version in English of the

northern dialect. Each verse has at the beginning one or more words of the Latin version.

Printed in the *Anglo-Saxon and Early English Psalter*, ed. Joseph Stevenson, 1843, 1847.

The pages exhibited contain Ps. lxvii. and portions of Ps. lxvi. and lxviii. Psalm lxvii. is as follows:—

“God have merci of us, and blisse us þus,  
 Liht his face over us, and rew of usse,  
 þat we knaw in erþe þi wai,  
 In alle genge þi hele in ai.  
 Alle folke shrive to þe, God of blisse,  
 To þe be shriven al folke þat isse.  
 Faine and glade mote þai alle  
 Genge þat are grete and smalle;  
 For þou demes folk in evenesse,  
 þou rihtes genge in erþe þat esse.  
 Folke to þe shrive, God, al folke to þe shrive,  
 þe erþe gaf his frut belive.  
 Blisse us, God, our God, God us blisse,  
 And drede him alle endes of erþe þat isse.”

Middle of the 14th century. Vellum. Octavo. [Egerton MS. 614.]

**9. THE PSALTER:** a metrical version in English, as above. The opening words of each verse of the Latin version are written in the margins.

The pages exhibited contain Ps. lxxvi. and portions of Ps. lxxv. and lxxvii. Psalm lxxvi. is as follows:—

“Knawen in Jude God es wele,  
 Mikel es his name in I[s]raele;  
 And made his stede es pais opon,  
 And þe wonyng of him in Syon.  
 þare brak he myghtinges right,  
 Bogh, schelde, swerde and fight.  
 Lightand þou wondrelik fra hilles of ai,  
 Alle unwise of hert droved ere þai;  
 þai slepe þaire napping, and noght þai fand  
 Alle men of welthes in þair hand.  
 Fra þi snibbyg, God of Iacob,

þai napped þat horses steghup.  
 þou aghefull ert, and wha to þe  
 Ogainestand sal fra þen þi wreth be ?  
 Fra heven herd dome þou made,  
 þe erthe qwoke, and rest it hade,  
 When God raas in dome to stande,  
 þat he make sauf alle handetame of lande.  
 For thoght of man of hertes alle  
 Unto þe be schriven salle ;  
 And levynge of þat be,  
 Mesdaie sal þai make to þe.  
 Behetes and yheldes to Laverd God, kyng,  
 Alle þat in his umgange giftes bring ;  
 Til aghefulle, and til him ai,  
 þat gastes of princes beres awai ;  
 Til aghefulle, and ai ike,  
 At kinges of erthe þat rike .”

After the middle of the 14th century. Vellum. Small Octavo. [Cotton MS. Vespasian D. vii.]

**10. THE PSALTER:** a metrical version in English, as above. The first words of each verse of the Latin version are written in the margins. The first part of the volume consists of the Psalms in Latin and French, in parallel columns.

The MS. belonged to Kirkham Priory, Co. York.

The pages exhibited contain Ps. xxii. and xxiii., and portions of Ps. xxi. and xxiv. Psalm xxii. is as follows:—

“ Laverd me steres, noht wane sal me ;  
 In stede of fode þare me louked he.  
 He fostred me in water of fode ;  
 Mi saule he turned in to gode.  
 He led me on stiþhes of rithwisnes,  
 For his name swa heli es.  
 For and if I ga in shadw of dede,  
 For þou wiht me art, noht sal I drede.  
 þi yherd and þi staf þer to  
 Mikel rominge þai me do.  
 þou graipede in mi siht borde to be  
 Againes þa þat droven me.



Mi heved in oly made þou fat,  
 Drunkenand in drinc, hou shir is that.  
 And filyhe me sal merci þin  
 Alle þe daie of live mine.  
 And I sal wun wiht mikel stre[<sup>u</sup>]gh  
 In hous of Laverd in daies lengh."

End of the 14th century. Vellum. Folio. [Harley MS. 1770.]

(CASE 2.)

**11. THE PSALTER**, with the Canticles and Athanasian Creed, in Latin and English, verse by verse. The English version has been attributed to William de Schorham [Shoreham] who was admitted vicar of Chart Sutton, near Leeds, co. Kent, in 1320. His name is attached as author to two pieces in English verse at the end of the volume, on the Seven Sacraments, and on the Seven Deadly Sins; and in the same and other places prayers are asked for his soul.

The pages exhibited contain portions of Psalms lv. and lvi. The latter (in the English version) begins: "Have mercy on me, God, for man haf defouled me. þe fende trubled me, feztand alday ozayns me. Myn enemys defouled m[e] alday, for many were feztand ozains me. Y shal drede þe fram þe hezt of þe daye; Y for soþe shal hope in þe. Hii shal hery my wordes, what manes flesshe dop to me. Alday þe wicked acurseden myn wordes ozains me; alle her þoutes ben in ivel. Hii shul wonen in helle, and þer hii shul hiden hem and hii shul kepen mid fouleinges. As hii tempteden my soule for nouzt, þou shalt make hem sauf and 3ou shalt bringe to nouzt þes folkes in þyn ire. Ha, God, ich telde my lyf to þe; þou laidest min teres in þy syzt."

Middle of the 14th century. Vellum. Octavo. [Additional MS. 17,376.]

**12. THE PSALTER**, in Latin and English, with an English commentary, verse by verse. Imperfect, ending with Psalm cxxv. 12. The author of the English version and commentary



is said to have been Richard Rolle, hermit of Hampole, near Doncaster, co. York, who died in 1349. Numerous copies of the work are extant; but they differ very considerably. At the beginning is a calendar; followed by a short homily on patience and humility, beginning: "This litel matere þat sewiþ longiþ to men þat wil ben parfit."

The pages exhibited contain portions of Ps. v. and vi. The latter begins: "Domine ne in furore tuo arguas me, neque in ira tua corripias me. Lord in þi wodnesse argu me noȝt, ne in þi wreþþe amende me: Wodnesse ore wreþþe is a styryng of mannes wyлле excitynge to vengauce. Þe whych styrynge is nevere more in God; bute þe wodnesse of him stondeþ for gret wreþþe. Þat is ryȝtful dom, whan he schal be sene to yuele men as wreþþed and as wod. For men seyn of a man þat spareþ noȝt, he fareþ as a wod man, as who seye. Lord in þi dom argu me noȝt: þat is, sete noȝt suche skyles azenes me þat I be convict, þat is overcome, and worþi dampnacioun; for arguyng is to overcome anoþer wiþ skyles. Ne in þi wreþþe amende me: or chaste me, but heel me here wiþ pyne and penaunce, þat I be noȝt þere noþer argued ne chasted. If I be mad hol here, me þar noȝt drede deef ne þe hond of þe leche, brenning, ne scherynge, þat is kerving. Þe seven psalmes of þe whyche þis is þe fyrste bigynneþ al in soruwe and gretynge, þat is wepynge and bitternesse of forþenkyng; and þei ende in certeynte of pardoun, þat is forȝyvenesse. And þei are sevene, þat we wyte þat þuruȝ þe sevene ȝyftes of þe Holy Gost alle synnes mowe be don away þat is wroȝt in sevene dayes of þis lyf. And also for þer is seve manere of remissioun, þat is, forȝyvenesse of synne, bapteme, almessedede, martyrdom, turnyng of neȝzebure to God, forȝyf him þat synneþ in us, satisfaccioun and wepynge for synne, comunyng, þat is huslyng of þe sacrament of þe auter."

Late 14th cent. Vellum. Folio. [Arundel MS. 158.]

**13. THE PSALTER**, in Latin and English, with an English commentary, verse by verse. Imperfect; containing Psalms xc. to cxviii. The English version and commentary are attributed to Richard Rolle, hermit of Hampole, but they differ widely from Arundel MS. 158 (see above).

The pages exhibited contain a portion of Ps. cv., *e.g.* verse 30 :  
 “Edidit terra eorum ranas, in penetralibus regum ipsorum.  
 And þe lond of hem brouzt forþe froggis in þe pryveye choumbris of her kyngis. Alle þe londe of Egipt was ful of froggis, whiche ben unstable wormis and ful of noyouse noyse, dwellynge kyndly in mershisse and in watris. By þis punishynge þe Lord warnyd þe men of Egipt þat he knewe þe unclennesse of her veyn hertis, oute of whiche came many veyne and unonest spechis. Wherefore þei weren soone aftir to be drenchid and coverd wiþ þe watris of þe reede see. For, as þe multitude of froggis was so moche þat froggis filliden þe pryvy chaumbris of þe kyngis, þat is, of þe principal men of alle Egipt, so þise principal men of Egipt and her sugettis weren to be felowshipid wiþ froggis in þe watris where inne her bodyes weren to be ȝoven to meete of fishis, as froggis ben ofte.”

About A.D. 1400. Vellum. Folio. [Royal MS. 18 C. xxvi.]

**14. THE PSALTER**, in Latin and English, with an English commentary, verse by verse, by Richard Rolle, hermit of Hampole, as above. The commentary is of the shorter form. Followed by the Canticles, with a commentary, as printed by Arnold, *Select Works*, iii. 5. Mr. Arnold concludes “that in this Commentary we have, down to the end of the seventh canticle, a genuine work of Richard Hampole, retouched in certain MSS. by a Lollard hand, but that the five remaining canticles are a later addition, made either by Wyclif himself or by his school.”

The pages exhibited contain part of the Benedictus, including the passage: “þou childe shalt be clepid þe prophet of alle hiest; and þerfore þou shalt go byfore þe face of þe Lord for to make redy þe wayes of hym, and for to gife kunnyng of hele unto his puple in forgifnesse of hore synnes. And alle þis was shewed in þe lif of Jon Baptist; for he forsoke þe world, and chastised his flesche, and wente not to þe skole to bigile his neghbers, bot helde þe state of innocense in desert placis. And oure religious þat seyen þei suen hym gederen hom in coventys, and lyfen contrarye lyf; for in þe stede of

onenesse þei han chosen flockys, in stede of desert placis þei han chosen citees, in stede of grete penaunce aftir þe state of innocense þei han chosen lustful lyfe for to fede hore flesche, and where þei shulden forsake craftly bildyngs þei chesen housis and cloistris to hide hore richessis. And þus þei maken a waye to þe prince of þis world, and fast maken redy his way, to reseyyve his servaunts. And þus, as þis prince is contrarie to Crist, so þise religious ben contrarie to Baptist. And zitt þei faynen falsely sumwhat of Crist and sumwhat of Baptist to disseyve þe pepul. Bot as in coniurisouns ben tolde mony goddis names, to disseyve þe pepul and robbe (hom) of hore goodys, so in þise ordris ben feyned mony holynesses for a false ende, to blynde þe puple and to souke hore blode for feyning of hore helpe."

Middle of the 15th century. Vellum. Quarto. [Harley MS. 1806.]

**15.** A TREATISE, chiefly cast in the form of a dialogue between a brother and sister, or monk and nun, beginning with early Bible-history, and embodying the Catholic Epistles; an abstract of the Pauline Epistles, except that to Philemon; the Acts of the Apostles; and the beginning of the Gospel of St. Matthew.

The pages exhibited contain a portion of Hebrews x. Verses 19-27 are as follows: "And þerfore, breþeren, we habbeþ a trust in þe entrynge of seyntes in Cristes blod, in þe whuche trust he haþ ycast to ous a newe weye and a lyfyng þoroþ þe keferynge, þat is, þoroþ his flesch, and þoroþ a gret prest upon Godes hous. And come we to hym wiþ a trewe herte in fulnesse of bylefe and spreng we oure hertes from an efel conscyence, and wasche we þe body wiþ clene watyr, and holde we þe knowlechyng of oure hope, bowyng to no syde; for he is trewe of þat he haþ yzefen ous a byheste. And byholde we togedere in steryng of charyte and of goode werkes; noȝt lefyng oure quyletes [gatherings], as it is a custom to summe men, bote comfortyng eferychone oper, and so muche þe more as we seþ þe day neyȝlechen. For ȝif þat we synneþ wyllfullyche after þe underfongyng of þe knowleche of trewþe, þer ne is

nozt ylaft a sacrifice for oure synnes; bote þer is a dredful abydyng of þe dom, and þe sewyng fuyr þat schal consumen þe aduersaries of Crist."

End of the 14th century. Vellum. Small Quarto.

*Lent by the Rev. Canon William Cooke.*

**16.** "THE LAY FOLKS MASS BOOK, or manner of hearing mass; with rubrics and devotions for the people"; in verse. Edited under the above title by Canon T. F. Simmons, for the Early English Text Society, 1879. The work is a translation, probably from the French, made at the end of the 13th century. The author of the original appears to have been one "Dan Jeremy," whom Canon Simmons identifies with Jeremiah, Canon of Rouen, and Archdeacon of Cleveland, in the diocese of York, *circa* 1170–1175.

The pages exhibited begin with the Apostles' Creed, as follows (the opening lines from the preceding page):—

"I trow in God, fader of might,  
 þat alle has wroght,  
 Heven and erthe, day and night,  
 And alle of noght.  
 And in Jesu, þat Gods son is  
 Alonely,  
 Bothe god and mon, lord endles,  
 In him trow I;  
 Thurgh mekenes of þo holy gast,  
 þat was so milde,  
 He lyght in Mary mayden chast,  
 Become a childe;  
 Under Pounce Pilat pyned he was,  
 Us for to save,  
 Done on cros and deed he was,  
 Layde in his grave;  
 þo soul of him went in to helle,  
 þo sothe to say;  
 Up he rose in flesshe and felle  
 þo thryd day;  
 He stegh till heven with woundis wide,  
 'Thurgh his pouste;

Now sittes opon his fader right syde  
 In mageste ;  
 þepin shal he come us alle to deme  
 In his manhede,  
 Qwyk and ded, alle þat has ben  
 In Adam sede.  
 Wel I trow in þo Holi Gost,  
 And holi kirc þat is so gode ;  
 And so I trow þat housel es  
 Bothe flesshe and blode ;  
 Of my synnes forgyfnes,  
 If I wil mende ;  
 Uprisyng als so of my flesshe,  
 And lyf witouten ende."

This is succeeded by a rubric for the offertory, and a prayer, and by the rubric following:—

" Saye pater noster, 3it upstandande,  
 Al þo tyme þo prest is wasshande,  
 Til after wasshing þo preste wil loute  
 þo auter, and sithen turne aboute.  
 þen he askes with stille steven,  
 Ilk monnes prayers to God of heven.  
 Take gode kepe unto þo prest,  
 When he him turnes, knoc on þi brest,  
 And þenk þen, for þi synn,  
 þou art noght worthe to pray for hymm ;  
 Bot when þou prayes, God lokes þi wille,  
 If hit be gode, forgetis þin ille.  
 For þi with hope in his mercie,  
 Answere þo prest with þis in hie."

Late 14th century. Vellum. Octavo. [Royal MS. 17 B. xvii.]

**17.** THE PRYMER, or book of prayers containing the Hours of the Virgin, the dirge, penitential and other psalms, litany and commendations, and other prayers. The pages on which the different services commence are ornamented with illuminated initials and borders.



Edited from this MS. by W. Maskell, *Monumenta Ritualia Ecclesiae Anglicanae*, 1882, vol. iii.

The pages exhibited contain a portion of the service for Lauds. The prayer for Peace still forms part of the evening service of the Book of Common Prayer. The first page is as follows:—"Lord, we preien þee meekli to biholde oure infirmite; and alle þe yvelis whiche we han iustli deserved putte þou awei þurȝ þe preier of þi blessid modir and of alle seyntis, þat we may have þourȝ oure Lord Jesu Crist ioie wiþouten ende, bi þe same Crist oure Lord. So be it.

*Antiphona. Da pacem.* Lord, ȝyve pees in oure daies, for þer is noon oþir þat shal fyȝte for us but þou, Lord oure God. *Versus.* Lord, pees be maad in þi vertu. *Responsum.* And plenteuousnesse in þi touris.

Preie we. *For þe pees. Deus a quo.*

God, of whom ben hooli desiris, riȝt counceles, and iust werkis, ȝyve to þi servauntis pees þat þe world may not ȝeve, þat both our hertis ȝovun to þi comaundementis, and þe drede of enemyes putt awei, oure tymes be pesible þurȝ þi defendyng. Bi oure Lord Jesu Crist, þi sone, þat wiþ þee lyveþ and regneþ in þe unite of þe Hooli Goost God, bi alle worldis of worldis. Se be it.

Blesse we to þe Lord. To God seie we þankyngis."

Beginning of the 15th century. Vellum. Small Quarto. [Additional MS. 17,010.

**18. THE PRYMER**, or book of prayers, as above; with a calendar. Imperfect. In the calendar, under date of 21st May is the entry: "Here was þe erthe quake þe ȝer of oure Lord M. iii<sup>c</sup>. iii<sup>xx</sup>. ii." [1382.]

The pages exhibited contain portions of the Penitential Psalms. The following is the text of Ps. l.:—

"Have merci of me, God, after þi grete mercy, and after þe mechelnesse of þi mercies do aweie my wickednesse. Wasche me more of my wickednesse and of my synne clens me. For I knowe my wickednesse, and my synne is evere aȝens me. To þe alone I have synned, and bifore þe I have do ivel, þat þou be riȝtleched [justified] in þi wordes and þat þou over come whan þou demest [judget]. For, lo, in wickednesses

I am conceyved, and in synnes my moder conceived me. For, lo, þou lovedest treuþe, þe uncertayn and þe hidde þinges of þi wisdom þou schewdest to me. Thou schalt sprengē me, Lord, with ysope, and I schal be clensed; þou schalt wasche me and I schal be maad whitter þan þe snow. To myn heringe þou schalt ȝife ioie and mirþe, and meked bones scholle be glade. Torne aweie þi face fro my synnes, and do aweie alle my wickednesses. Make a clene hert in me, God, and make newe a riȝtful gost in my gottes. Caste nat me fro þi face, and þi riȝtful gost bere nat fro me. Ȝeld me ioie of þin helþe, and wiþ þi principal gost conferme þou me. I schal teche wicked men þi weies, and schrewes schollen torn to þe. Delivere me of blodi men, God, God of myn helthe, and my tonge schal gladiē þi riȝtwisnesse. Lord, þou schalt open my lippes, and my mouþ schal schewe þi preisinge. For, ȝif þou woldest, I hade ȝife sacrifice; sotliche in offringes þou schalt nat delite þe. Sacrifice to God is a goost angred, þe herte contrite and meked, God, þou schalt nat despise. Goodliche do, Lord, in thi good wille to Syon, þat þe walles be edefied of Jerusalem. Than thou schalt accept þe sacrifice of riȝtwisnesse, offringes and brent sacrifice; þan scholle þei putte calves upon thin auter."

. End of the 14th century. Vllum. Octavo. [Additional MS. 27,592.]

## GOSPEL HARMONY, COMMENTARIES, ETC.

(CASE 2—*continued.*)

**19. MONOTESSARON**, or Harmony of the Four Gospels: a translation, attributed to Wycliffe, of the Latin work of Clement, Prior of Llanthony, co. Monmouth.

With three prologues, of which the second is identical with the first portion of that prefixed to Wycliffe's commentary on St. Matthew.

At the end is the rubric: "Here endiþ oon of foure, þat is o book of alle foure gospeleris gaderid shortli into o storye bi Clement of Lantony." The text differs slightly from both the Wycliffite versions.

The pages exhibited include Matt. vi. 31–vii. 7, as follows:—  
 "þerfore nyle 3e be busye, seiynge, What shulen we ete? eþer what shulen we drynke? eþer wiþ what þing shulen we be hilid? For heþen men seken alle þese þingis. Treuly 3oure fadir woot for 3e han nede to alle þese þingus. þerfore seke 3e firste þe rewme of god and his riztfulnesse, and alle þese þingis shulen be cast to 3ou. þerfore nyle 3e be bisy into þe morewe, ffor þe morewe day shal be busy to hym silf. Soþely it suffisiþ to þe day his malice, þat is travel. Nyle 3e deme, þat 3e be demyd; for in what dom 3e shulen deme, 3e shulen be demed, and in what mesure 3e shulen mete, it shal be metun azen to 3ou. But what seest þou, a festu, eþer a litil mote, in þe ei3e of þi broþer, and þou seest not a beem in þin owne i3e? Eþer hou sei3t þou to þi broþer: Broþer, suffre þou þat I caste out a festu fro þin i3e; and lo a beem is in þin i3e. Ipocrite, caste out firste a beem of þin i3e, and þanne þou shalt se to caste out a festu of þe i3e of þi broþer. Nyle 3e 3ive holy þing to houndis, neþer sende 3e 3oure perles bifore swyn, lest peraventure þei defoule hem wiþ her feet, and lest þei turned togidre al to breke 3ou."

End of the 14th century. Vellum. Small Folio. [Arundel MS. 254.]

**20.** MONOTESSARON, or Harmony of the Gospels, as above. Imperfect; wanting the prologues, and beginning in the middle of the table of chapters. At the end are extracts from the Pentateuch, Epistles, Acts of the Apostles, Prophets and other books of the Bible, giving an epitome of Scripture doctrine, but without any strict arrangement. The text differs from both the Wycliffite versions. The MS. is written in a rough, ill-formed hand, with corrections, additions and rubrics by another scribe, apparently the same who wrote Harley MS. 1862 (see below).

The pages exhibited contain portions of St. Luke xvii. and xviii. The following extract begins at xvii. 33: "Who evere schal [seche to, *in margin*] make saaf his lif schal lese it; and who evere schal lese it, schal quykene it. Forsoþe I seie to 3ou, In þat nyȝt tweyne schulen be in o bedd, oon schal be takun, and þe toþir forsaken; twey wymmen schulen be gryndinge togidre, oon schal be takun, and þe toþir forsaken; tweyne in a feeld, oon schal be takun, and þe toþir forsaken. Þei answeringe seiden to him, Wher, Lord? Which seide to hem, Wher evere þe bodi schal be, þidur also þe eglis schulen be gederid togidre. *In Luk xviii? Wednesday Gospel aftir enlevenþe sonday aftir Trinite.* Forsoþe he seide also a parable to hem, for it bihoveþ to preie evere, and faile not. And he seide, Sum Juge was in sum citee, þat nepir dredde God, neþer schamede of men. Forsoþe sum widewe was in þat citee. Sche cam to him and seide, Venge me of myn adversarie; and he nolde bi myche tyme. Sopely after þes þingis he seide wiþinne himsilf, Þouȝ I drede not God nepir have schame of man, neþeles for þis widowe is diseseful to me, I schal venge hir, lest at þe laste sche comynge strangle me."

Second half of the 14th century. Vellum. Small Quarto. [Royal MS. 17 C. xxxiii.]

**21.** MONOTESSARON, or Harmony of the Gospels, as above. With the first only of the three Prologues in Arundel MS. 254. At the end are extracts from other books of the Bible as in Royal MS. 17 C. xxxiii., but systematically arranged in 166 chapters. The text differs from both the Wycliffite versions. The MS. belonged in 1566 to Francis Russell, Earl of Bedford.



The pages exhibited include Zephaniah iii. 1-4, Ezekiel xiii. 3-14, as follows: "Wo þe cite terrere to wraþe and bouȝt aȝeen þe culver . She haþ not herd þe vois; she haþ not takin discipline, ne trosted in þe Lord, ne haþ not neiȝhid to hire God . Hire princes in hire myddel as roringe leounes, hire jugis as wlves at even, levynge no þing til þe morn, hire profetes wode men unfeifful, hire prestys han pollutid holi þing; unjustli þei han don aȝen þe lawe. *Sofo* [Zephaniah] iii. Wo to unwise profetis, þat suen þer owne spirit and seen noȝt . þei seen veyne þingis, and devynen lesing, seiynge, þe Lord seiþ, whan þe Lord haþ not sent hem; and þei han lastid confermynge þe wrd. Þerfore þe Lord seiþ, Myn hond shal ben on hem; in counseil of my puple þei shuln not ben writen, and þei shuln not gon in to þe lond of Israel . For þey han disceyved my puple, seiynge, Pes, and þer was not pes . I shal maken to bresten out a spirit of tempestus in myn indignacioun, and a reyn flowinge shal ben in my wodnesse, and wol grete stones in to wasting . And I shal distroȝen þe wal þat ȝee han daubid wiþouten tempring and I shal evenen it to þe erþe and shewen þe foundementis of it, and it shal fallen and þei shuln be wastid in myddes of it. *Eze[kiel]* xiii."

First half of the 15th century. Vellum. Quarto. [Harley MS. 1862.]

**22.** MONOTESSARON, or Harmony of the Gospels, as above, with the three prologues; accompanied by the Acts, Epistles and Revelation, in the later version, and preceded by the prologues usually attached to the Gospels in that version—the Harmony in fact here taking the place of the Four Gospels among the Books of the New Testament. The volume also includes the Epistle to the Laodiceans; certain gospels read in church which "stonden not in ordre word be word in þis stori of oon of foure but muste be souȝte in dyvers placis"; and "þe lessons and pistlis of þe oolde lawe þat ben red in þe chirche in al þe ȝeer after þe uss of Salisbiri;" together with a table of Lessons, etc., a calendar, and a list of the books of the Bible.

The pages exhibited contain portions of St. John xiv. and xv. Ch. xv. begins:



"I am a verri vyne, and my fadir is an erbe tilier. Ech syoun not bering fruit in me, he schal do aweie it; and eche þat berip fruiȝt, he schal purge it, þat it bere more fruit. Now ȝe ben cleene for þe word which y have spoke to ȝou. Dwellen ȝe in me, and y in ȝou. As a syoun may not bere fruit of it si[l]f, no but it schal dwelle in þe vyne; so neiȝer ȝe, no but ȝe schulen dwelle in me. I am a vyne, ȝe ben þe siouns. Who þat dwellip in me and y in him, þis berip myche fruit; for without me ȝe mown no þing do. If eny man schal not dwelle in me, he schal be sent out as a syon; and he schal wexe drie, and þei schulen gadere him and þei schulen sende him in to fire, and he brennep. If ȝe schulen dwelle in me and my wordis schulen dwelle in ȝou, what ever þing ȝe schulen wolyn ȝe schulen aske and it schal be doon to ȝou. In þis þing my fadir is clarified, þat ȝe bring moost fruit and ȝe be maad my disciplis."

Middle of the 15th century. Vellum. Quarto. [Harley MS. 6333.]

**23.** COMMENTARY on the Gospel of St. Matthew. Imperfect, beginning in ch. iv. The text differs from both the Wycliffite versions, and the commentary is independent of that attributed to Wycliffe. The pages exhibited contain portions of ch. ix. and x., beginning (ix. 38): "Rogate ergo dominum messis, ut mittat operarios in messem suam. Praye þerfore lord of corne, þat he send werkemen into his corne. þat is, þat þo þat wille not preche, þat he constreyne hom; and þo þat wold rest hom, þat he out drahe to þo travayle of prechyng. Þis is a merveylus spekyng. He was and is lord of þe corne, and his apostels were þe werkemen. Þerfore when he biddes hom for to praye lord of þe corne for to send werkemen into his corne, warly he schewes to hom þat þey sul not fle þe ded of prechyng; bot þat þei so mykel sowe þe sede of Goddes word in terys to þe hele of hor even cristen, þat þei mow have full scheryng in myrthe and ioy. And se wele here þat Crist owes to be prayed for to send prechours to geder holy kirke. Bot how sal þei preche bot if þei be sent? and how sal þe pepul here with outen þe prechours? Bot bischopes of þis tyme put himself wilfully to þis charge, and are not chosen or sent; or elles, þat

wors is, þei thrynge into þis office be money . All þo þen þat com and are not sent are robbers and theves."

Late 14th century. Vellum. Quarto. [Egerton MS. 842.]

**24.** COMMENTARY on the Gospel of St. Matthew, attributed to Wycliffe; with the title: "Þis is a schort gloose on Matheu for lewid men, for to undirstonde þe text; and onely holi Writ, holi doctouris, specially seynt Jerom, seynt Joon Crisostom, and Gregory and Austyn and Bernard, and Rabanus aleggyng holy doctouris ben set in þis gloose." The text agrees with the earlier Wycliffite version. There is no prologue; but at the end is an epilogue, in which the author speaks of himself as "þis pore scribeler," and describes Rabanus Maurus (d. 856) as "an hold doctour almost of sixe hundrid 3eres agon." The Commentary is followed by the Lord's Prayer, Creed, Commandments with a short commentary, "þe seven bodyly werkes of mercy," "þe seven gostly werkes of mercy," "þe sixtene condiciouns of charite," "þe eizte blessinges of Crist," etc.

The pages exhibited contain portions of Matt. xxi. Verse 12, with the comment, runs: "And Iesus entrede into þe temple God, and castede out of þe temple alle sillynge and biyng; and he turnede upsodown þe bordis of changeris, and þe chaiers of men sillynge culveris . And he seiþ to hem, It is writun, myn hous schal be clepid an hous of preyer; forsoþe 3e han maad hit a denne of þeves . Temple: Þis was þe purpos of a good sone, þat he comyng to þe cite, first schulde go to þe hous of his fadir, for to 3eve onour to hym þat gendrid hym . Treuly þou maad folwer of Crist, whanne þou schalt entre into any cite, first byfore al dede go into þe chirche. Þis also was of a good leche, þat he entrede to hele þe sike cite, first schulde 3eve tent to þe bygynnyng of sikenesse . For as al good gop out of þe temple, so all yvel comen forþ of þe temple . As a leche, whanne he entriþ first to a sike man, anoon axix of his stomak and hastiþ to dresse it: for if þe stomak is hool, al þe body is stronge; treuly if it is feble, al þe body is sik . So if þe presthod is hool, al þe chirche flouriþ; treuly if it is corrupt, þe feiþ of alle men is welewid . Soþthly presthod is undirstondun þe herte and stomak of þe peple; for al þe

puple is governed by hem in gostly pynggus, and as þe herte is place of wisdom, so prestus ben resettis of gostly wysdom."

First half of the 15th century. Vellum. Quarto. [Additional MS. 28,026.]

**25.** COMMENTARY on the Apocalypse, attributed to Wycliffe. The text is an independent translation, but agreeing more with the earlier than with the later Wycliffite version. At the end is the couplet:—

"þapocalips on Englissch here now makeþ ende ;

Unto þe blis of heven God grante us grace to wende."

And on the last page is the beginning of a poem, of which the first couplet is—

"[L]istneþ now, lordynges, and I will 3ou telle

Hou þe worlde ymade was, and whider out is helle."

The pages exhibited contain part of ch. xii., including (v. 3 seqq.): "And anopere tokne is seen in þe heven, a gret dragoun red, þat had seven hevedes and ten hornes . And his tail drou3 adoun to þe þridde partye of þe sterres of heven, and cast hem into þe erþe . And þe dragoun stood bfore þe womman þat shulde childen, for to devouren her childe whan it was borne . And she childed a knave childe, þat was made to governen alle men in 3erd of yrne . And her childe is ravyssht to God and to his throne . And þe womman fel in to desert, and þere she haþ hir stede ydi3th of God . Þere men schullen feden hir a þousande and two hundreþ and sixty dayes . þe dragon bitokneþ þe fende, þat is of gret power, and is red þorou3 slau3tter . By þe seven hevedes ben bitokned þe seven tirauntes, þorou3 whiche he wircheþ, þat ben þe seven heved synnes . By þe ten hornes ben bitokned þe ten comaundementz of God . By his tayl þat drou3 adoun þe þrid partte of þe sterres of hevene is bitokned leccherie, þorou3 whiche he makeþ mychel folk for to be forlorne . þat he sent hem to erþe, bitokneþ þat he sett coveitise to meigtene leccherie . þat þe dragoun stood bfore þe womman for to devouren her childe bitokneþ þat þe devel is ay redy and waiteþ to devouren þe childer of holy chirche þorou3 synne, whan þai ben borne þorou3 baptesme . þe knave childe bitokneþ Jesus Crist þat is borne of holy chirche, for þat he governeþ þe folk wiþ rizth and is

ravyssht to God his fader at his upstizeing . þat þe womman fel in to desert bitokenþ þat holy chirche departþ hir fro þe delices of þis werlde and þe noise into liif of penaunce . And þere fedep God hir wiþ gostlich bred als many daies as amoun ten þre 3er and an half þat antecrist regnep, þat is all þe daies of his liif; for so longe þe devel haþ power for to greve man."

Second half of the 14th century. Vellum. Small Folio. [Harley MS. 874.]

**26.** COMMENTARY on the Apocalypse, attributed to Wycliffe. The text is that of the later Wycliffite version.

The pages exhibited contain Apoc. vi. 7-11, beginning: "Whan he hadde openyde þe fourþe seel, y herde a vois of þe foure beestis, seiynge, come þou and se . And lo a pale hors; and þe name was deþ to him þat sat on him; and helle sued hym . And power was 3ovun to him on foure partis of þe erþe, for to slee wiþ swerd and wiþ hungur and wiþ deþ and wiþ beestis of þe erþe . By þe dun hors ben bitokened ypocritis and þe devel þat woneþ in hem, þat is deþ . Þorou3 hem þe devel may liztly disceyve þe folk, for þat he is privey þe more he may greven . For þat helle foloweþ him is bitokened þat þe ypocritis ben coveytouse and moun not be filled in hir coveitise; þat him is 3ovun power on þe foure half of þe erþe bitokenep þat he haþ lordschip of þe Jewis and of þe Saresenys, of heretikis and of false cristene men . Þe swerd þat he sleep wiþ bitokenep erþeli my3t þat þei sleen wiþ false iugis; hungur bitokenep defaute of techyng; þe deþ bitokenep false lore; þe beestis of þe erþe bitokenep glotenye and leccherie."

Middle of the 15th century. Vellum. Duodecimo. [Harley MS. 3913.]



## WYCLIFFITE BIBLES, ETC.

*The earlier version of Wycliffe's translation of the Bible was completed about the year 1382. The New Testament was probably the work of Wycliffe himself. The Old Testament appears to have been undertaken by Nicholas Hereford, who, however, was prevented from completing it. The latter part, from Baruch iii. 20, is attributed to Wycliffe (see Introduction).*

## (CASE 3.)

**27. THE BIBLE**, in the earlier version ; with prologues. Imperfect ; beginning with the Book of Proverbs, and defective from Ecclesiastes ix. 11, to Song of Solomon viii. 1 ; from Ecclesiasticus xxvi. 20, to xxix. 18 ; and from Acts xxiv. 5 to xxv. 26. The Church Lessons are indicated by marginal rubrics. At the beginning is a table of the Lessons, and a list of the Books of the Bible.

The pages exhibited contain Joel ii. and iii., including the Lesson for Ash Wednesday and the first Wednesday Lesson in Advent, the latter beginning : " And joye 3e, sonys of Syon, and glade 3e in þe Lord 3our God ; for he 3ave to 3ou a techer of riȝtwisnesse, and he schal make for to cum down to 3ou morew rayn and late, as fro þe bygynnyng. And feeldis schuln be fulfillid with whete, and pressours schuln be plenteuouse in wiin and oyle. And I schal 3eelde to 3ou þe 3eeris whom þe locust eete and bruke [cankerworm] and rust and eruke [palmerworm], my grete strengþe whom I sente into 3ou. And 3e schuln ete etinge, and ye schuln be fulfillid. And 3e schuln herye [praise] þe name of þe Lord 3our God þat dide with 3ou merveylis. And my peple schal not be confoundid into withouten eende. And 3e schuln wite, for in þe mydil of Yrael I am, and I þe Lord 3our God and þer is not more. And my peple schal not be confoundid into wiȝouten eende. And it schal be after þese þingus I schal heelde [pour] out my spirit upon eche flesche,



and 3our sonys schuln propheeie and 3our dou3tris, 3our olde men schuln meete swevens [dreams] and 3our 3unge men schuln see visyouns. Bot and on my servauntis and hond-meydenys in þo dayes I schal heelde out my spirit, and I schal 3eve wondris in heven and in erþe, blood and fir and vapour of smoke. Þe sunne schal be turned into dercnessis, and þe mone into blood, bifore þat þe grete day and orrible of þe Lord cumme. And it schal be, eche man þat schal inclepe þe name of þe Lord schal be saaf, for in þe hill of Syon and in Jerusalem schal be salvacioun, as þe Lord seide, and in þe residue whom þe Lord schal clepe."

Late 14th century. Vellum. Quarto. [Additional MS. 15,580.]

**28. THE BIBLE**, in the earlier version. In two volumes. Imperfect; beginning with the Book of Proverbs. The prologues are wanting to some of the Books, but blank spaces have been left for their insertion. The Church Lessons are indicated in the text of the New Testament by rubrics. At the end is "þe kalendere to knowe alle þe gospels and pistlis of þe 3ere whan þei ben radde after Salysburye use." The first page of each Book is framed with an illuminated border, in which, among the conventional scrolls, the daisy-bud is frequently introduced; and illuminated initial letters mark the beginnings of Books and chapters. Corrections are written in the margins, the revision of the text having been made before the ornamental borders, etc. were added, as appears in one of the pages exhibited, where a short passage in the margin is worked into the border.

In the upper part of the illuminated border of the first page of the text is painted the armorial shield of Thomas of Woodstock, Duke of Gloucester, youngest son of Edward III. He was put to death by his nephew, Richard II., in the year 1397. The inventory of his goods and chattels at his house at Pleshy, co. Essex, is still preserved in the Public Record Office, wherein is the following entry, which probably refers to these volumes: "Un bible en Engleys en ij grantz livres couerez de rouge guyr, pris xls."

The pages exhibited contain the end of Isaiah and the

beginning of Jeremiah with two prologues. Isaiah ends thus: "And þei schul tellen out my glorie to gentilis and brynge alle zoure bryþeren fro alle gentilis, a free ȝift to þe Lord, in hors and in foure horsid carris and literes and in mulis and in carris, to my holy monteyn Ierusalem, seiþ þe Lord. As ȝif þe sonis of Israel brengen in a ȝifte in a cleue vessel in to þe house of þe Lord. And I schal taken of hem in to prestis and levytis, seiþ þe Lord. For as newe hevens and new erþe whiche I make to stonde byfor me, seiþ þe Lord, so stonde schal zoure seede and zoure name. And þere schal ben moneþ of moneþ, and saboth of saboth. Come schal eche flesche to honouren before my face, seiþ þe Lord. And þei schul gon out and seen þe careynes [carcasses] of men þat trespassiden aȝein me. The worme of hem schul not dien, and þe fiire of hem schal not ben quenched; and þei schul ben into fyllyng of sizt to alle flesche."

Before A.D. 1397. Vellum. Large Folio. [Egerton MSS. 617, 618.]

**29. THE NEW TESTAMENT**, in the earlier version. Imperfect; wanting Matt. vii. 11 to viii. 19, and Mark iii. 33 to iv. 37. At the beginning is a table of Lessons, Epistles, and Gospels, according to the use of Salisbury.

The pages exhibited contain portions of St. John ix. and x. Ch. x. begins: "Treuly, treuly, I seiþ to ȝou, he þat comþ not in bi þe dore in to þe foold of sheep, but stizeþ up bi an oþer weye, he is nyȝt þeeþ and day þeeþ. Forsoþe, he þat entriþ bi þe dore is þe shepherde of shepe. To þis þe porter openeþ; and þe sheep heren his voys, and he clepiþ his owne sheep bi name and leediþ hem out; and whan he haþ sent out his owne sheep he goiþ bifore hem, and þe sheep suen him, for þei knowen his voys. Sopeli, þei suen not an alyen, but fleen fro him, for þei han not knowe þe voys of alyens. Jesus seide to hem þis proverbe. Forsoþe, þei knewen not what he spake to hem, þerfore Jesus seide to nem eft soone, Treuly, treuly, I seiþ to ȝou, for I am þe dore of sheep; alle hou many evere camen ben nyȝt þeeþes and day þeeþes, but þe sheep herden not hem. I am þe dore. If ony man shal entre bi me, he shal be saved, and he shal go in and shal go out, and

he shal fynde lesewes [pasture]. A nyȝt þeeƿ comeþ not but þat he stele and slee and leese. I cam þat þei have liif and have more plenteuously. Y am a good sheephherd. A good sheephherd ȝiveþ his soule, þat *is liif*, for his sheep. Forsoþe, a marchaunt, or *hiirid hiine*, and þat is not a sheephherd, whos ben not þe sheep his owne, seeþ a wolf comynge and he leeevþ þe sheep and fleep, and þe wolf ravyschiþ and disparpliþ, or *scateriþ*, þe sheep."

About A.D. 1400. Vellum. Small Folio. [Royal MS. 1 B. vi.]

**30.** "THE GOSPELS and þe epistlis of alle þe festis in þe ȝeer, stondyng by ordir as þei ben redde in þe messebuk after þe use of Salsbery." The text is that of the earlier Wycliffite version.

The pages exhibited contain portions of the Epistles and Gospels for the second Sunday after Trinity and for the Wednesday following. The Sunday Gospel (St. Luke xiv. 16-25) is: "Homo quidam fecit cenam magnam. Luc. 14. Sum man maad a grete soper, and clepid many; and he sente his servaunte in þe houre of soper forto seie to men beden to feeste, þat þei schulden cum, for now alle þingis ben redy. And alle bygonnen togider forto excuse. Þe first seide, I have bouȝte a town, and I have neede for to goo out and see it. I prey þee have me excusid. And þe toþer seide, I have bouȝte fyve ȝockis of oxen, and I goo for to prove hem. I prey þee have me excusid. And an oþer seide, I have weddid a wiif, and perfor I may not cum. And þe servaunte turnede aȝein tolde þese þingis to his lord. Þanne þe husbonde man wrooþ seide to his servaunt, Goo out soone into grete stretis and smale stretis of þe citee, and pore men and feble, blynde and crokid, brynge in hider. And þe servaunte seiþ, Lord, it is don as þou hast comaundid, and ȝit þer is a place. And þe lord seiþ to þe servaunte, Go out in to þe ways and heggis, and constreyne for to entre, þat myn hous be fulfillid of ȝou; forsoþe I seie to ȝou for no man of þo men þat ben clepid schal taste my soper."

End of the 14th century. Vellum. Quarto. [Harley MS. 1029.]

**31.** “þE GOSPELIS and þe epistolis of alle þe festis in þe 3eer, stondende by ordre, as þei ben red in þe messe book after þe use of Salisbery.” The text is that of the earlier Wycliffite version.

The pages exhibited include the Gospel “in þe reconcilynge of a churche” (St. Luke vi. 43–48), as follows: “Non est bonus arbor. Lu. 6. It is not a good tre þat makeþ evele fruytis, neiþer an evyl tree þat makeþ gode fruytis. Sopli every tree is knowen of his fruyt. Sopli neiþer men gadren figes of thornys, neiþer men gaderen a grape of a busch of breris. A good man of þe gode tresor of his herte bryngeþ forþ good thyng, and an evyl man of evyl tresor bryngeþ forþ evel thing. Sopli of þe plente of þe herte þe mouth speketh. Forsoþe what clepen 3e me Lord, Lord, and don not þo þinges þat Y sei3e. Eche þat comeþ to me and hereþ my wordis and doþ þem, I schal schewe to 3ou to whom he is lich. He is lik to a man bildende an hous þat diggede depe and putte þe foundement on a stoon. Sopli, greet flowynge maad, flood is hurtlid to þat hous, and it my3te not moven it; for it was foundid on a sad [solid] ston.”

End of the 14th century. Vellum. Quarto. [Harley MS. 1710.]

*The later version of Wycliffe's translation of the Bible was the work of John Purvey; and was issued about the year 1388, after Wycliffe's death (see Introduction).*

**32.** THE BIBLE, in the later version, except from Luke xix. 12, to xx. 10, and the Epistle to Philemon, which are in the earlier version. Imperfect; beginning with Genesis ix. 23, and wanting from II. Maccabees vii. 10, to the end of the Old Testament. The Old Testament originally had the general prologue at the beginning, as appears from a list of contents at the end of the MS. The several Books of the New Testament have the prologues. The Church Lessons are indicated by letters in the margins; and in the New Testament parallel passages are also noted. The Old Testament has marginal commentaries, chiefly taken from Nicholas de Lyra. A leaf from a French Bible-History of the 15th century, containing a



miniature of the Creation of Eve and the Fall, has been inserted at the beginning.

The pages exhibited contain IIII. Kings (i. e. II. Kings) vi. 32–ix. 25. The following passage occurs in ch. ix. 11: “Forsoþe Hieu [Jehu] ȝede out to þe servauntis of his lord, whiche seiden to him, Wher alle þingis ben riȝtfuli? What cam þis wood [mad] man to þee? Which seide to hem, ȝe knowen þe man, and what he spak. And þei answeriden, It is fals; but more telle þou to us. Which seide to hem, He spak þese and þese þingis to me and seide, The Lord seiþ þese þingis, Y have anoyntid þee kyng on Israel. Þerfor þei hastiden, and ech man took his mentil and putide undur hise feet bi þe licesse of a trone. And þei sungen wiþ a trumpe and seiden, Hieu schal regne.” The commentary is: “*Wood man.* Profetis weren arettid [reckoned] woode men, for þei dispisiden þe goodis of þis world and for þei spaken ofte siche þingis þat semyden alien to opere men. Li[ra] he[remita].”

Beginning of the 15th century. Vellum. Folio. [Cotton MS. Claudius E. ii.].

**33. THE BIBLE**, in the later version, with the prologues to Isaiah and Baruch and to all the Books of the New Testament; with illuminated initials and borders. Prefixed to St. John's Gospel is a small miniature representing the Evangelist with the Eagle.

The first leaf is a later addition of the time of Henry VII., to whose library the MS. belonged. In the initial letter is a red rose; and the ornamental border is partly composed of red and white roses, and contains the royal arms and a portcullis.

The pages exhibited contain the end of Esther, and the beginning of Job, preceded by the rubric: “Job was a very man in kynde, and his book is a very þing doon in dede, and not a parable as sum men seiden. Job came of Nacor, as Jerom in þe book of Ebreu questiouns on Genesis and Ebreis witnessen, to whiche it is to ȝyve credence in þis matere, þouȝ Austyn and many opere seyn þat he cam of Abraham bi Esau. Also Job was þe fyveþe fro Abraham, and was in þe tyme of Moyses.” The text begins: “A man Joob bi name was in þe lond of Hus. And þilke man was symple and riȝtful, and dred-



ynge God, and goynge away fro yvel. And sevene sones and þre dou3tris weren borun to hym. And his possessioun was sevene þousynde of scheep, and þre þousynde of camels, and fyve hundryd 3ockis of oxis, and fyve hundrid of femal assis, and ful myche meynee [household]. And þilke man was grete among alle men of þe eest."

Beginning of the 15th century. Vellum. Large Folio. [Royal MS. 1 C. viii.]

(CASE 4.)

**34. THE BIBLE**, in the later version. Imperfect; wanting Genesis from xlii. 11 to xliv. 25, and 1 Chronicles from xvi. 39 to xviii. 10. In two volumes. Prologues are prefixed to Isaiah and the Books of the New Testament. At the beginning is a "table wiþ a rule þat teechiþ in what book and chapitre of þe bible me [men] shal finde everi lessoun at masse and pistil and gospel þat ben rad in þe chirche biginninge at þe firste sondai in advent."

The first page of each Book has an illuminated border; and illuminated initial letters mark the beginnings of Books and prologues. On the page facing the beginning of St. Matthew, which had been originally left blank, is pasted a large initial B cut from a Psalter executed early in the 14th century. It contains a painting of the stem of Jesse, with medallions at the corners and sides depicting scenes from the Creation. At the top is a representation of David and Goliath, and at the bottom a grotesque tournament between an ape mounted on a goat and a hare mounted on an ass. In the margin is painted a shield of the arms of England, surmounted by a crown, probably executed in the 16th century. Other initials, apparently cut from the same Psalter, are pasted in the margins of the Psalms.

The pages exhibited contain the illuminated initial B. described above, and the opening verses of St. Matthew, with the prologue. The latter begins: "Here biginniþ þe newe testament. þe firste prolog on Mathew. Matheu þat was of Judee, as he set first is in ordre of gospeleris, so he wroot first þe gospel in Judee, and fro þe office of a tolgaderere he was

clepid to God. Whan þis Mathew hadde prechid first þe Gospel in Judee, and wolde go to heþen men, he wroot first þe Gospel in Ebrew, and lefte it in mynde to Cristen men of þe Jeewis, fro whiche he departede bodili. For, as it was nedful þat þe Gospel were prechid to þe confermyng of feiþ, so it was nedful þat it were wretin also azens heretikis."

First half of the 15th century. Vellum. Large folio. [Arundel MS. 104.]

**35. THE OLD TESTAMENT**, from Genesis to the Psalms, in the later version. With illuminated initials, and borders to some of the Books.

The pages exhibited contain 1 Kings [Samuel] i. ii. Ch. ii begins: "And Anna worschipid and seide, My herte fulli ioyed in þe Lord, and myn horn is reisd in my Go[d]. My mouþ is alargid on myn enemyes, for I was glad in þin helpe. Noon is holy as þe Lord is, for noon opere is, outaken þee; and noon is strong as oure God. Nyle 3e multiplie to speke hi3e þingis and have glorie. Elde þingis go away fro 3oure mouþ, for God is Lord of kunnyngis, and þou3tis ben made redi to hym. Þe bowe of strong men is overcomyn, and sike men ben gird wiþ strengþe. Men fillid bifore settiden hem silf to her [hire] for loves, and hungry men ben fillid; til þe bareyn womman childid ful manye, and sche þat hadde many sones was sike."

Early 15th century. Vellum. Large Folio. [Lansdowne MS. 454.]

**36. THE OLD TESTAMENT**, from Genesis to Job, in the later version. The books of Maccabees and the New Testament which once formed part of this Bible, are now contained in Harley MS. 5017. The prologues are wanting. Marginal notes, in the original hand, are numerous, especially in Job, at the end of which is the rubric: "Here eendiþ þe book of Joob, which book is an opin and autentik kalender to alle þe children of God."

The pages exhibited contain Exodus xviii.-xx. Ch. xx. begins: "And þe lord spak alle þese wordis. Y am þi Lord God, þat ledde þee out of þe lond of Egypt, fro þe hows of

servage. þou schalt not have aliene goddis bifore me. þou schalt not make to þee a gravun ymage, neþer ony liknesse of þing which is in hevene above, and which is in erþe byneþe, neþer of þo þingis þat ben in watris undir erþe. þou schalt not herye [praise] þo, neþer þou schalt worschipe þo, for Y am þi Lord God, a strong gelouse lovyere; and Y visyte þe wickidnesse of fadris into þe þridde and fourþe generacioun of hem þat haten me, and Y do mersy into a þousinde to hem þat loven me, and kepen myn heestis. þou schalt not take in veyn þe name of þi Lord God, for þe Lord schal not have hym giltyles þat takiþ in veyn þe name of his Lord God."

First half of the 15th century. Vellum. Large Folio. [Royal MS. 1 C. ix.]

**37.** THE OLD TESTAMENT, in the later version. Imperfect; beginning at Joshua xix. 19, and ending at Psalm cxliv. 14. There are marginal glosses in a contemporary hand. The handwriting is the same as that of Additional MS. 11,858, containing the New Testament, which probably formed part of this volume.

The pages exhibited contain I. Chronicles x.-xii. with the following glosses:—xii. 8. "But also of Gaddi strongeste men" is glossed: "þat is of þe lynage of Gad. Li[ra] He[remita]"; xii. 14 "princes of þe oost" is glossed "after þat David haðde þe rewme. Li. He."; xii. 15 "alle men þat dwelliden in þe valeys" is glossed "þese weren heþen men þat occupieden a part of þe lond of þe sones of Israel. Li. He."; xii. 18 "Forsoþe þe Spirit clopide" is glossed "þat is stidfastnesse and hardinesse to speke. Li. He."; and xii. 18 "Amasay þe prince among xxx" is glossed "in Ebreu it is Amasay, and þis was Amasa as Ebreus seien. Li. He."

Early 15th century. Vellum. Small Folio. [Harley MS. 2249.]

**38.** THE BOOKS OF JOB AND TOBIT, in the later version; with illuminated borders and initials.

The pages exhibited contain the end of Job and the beginning of Tobit. At the end of Job is the note: "The priis of þis book is vj. s. and viij d."

The book of Job concludes: "Forsoþe þe Lord blesside þe laste þingis of Joob more þan þe bigynnyng of him. And fourtene þousand of scheep weren maad to him, and sixe þousand of camels, and a þousand ȝockis of oxen, and a þousand femal assis. And he hadde sevene sones and þre douȝtris and he clepide þe name of o douȝtir, Day, and þe name of þe secunde douȝtir, Cassia, and þe name of þe þridde douȝtir, an horn of wymmens oynement. Soþli no wymmen weren founden so faire in al erþe as þe douȝtris of Joob; and her fadir ȝaf eritage to hem among her briþeren. Forsoþe Joob lyvede aftir þese betyngis an hundrid and fourti ȝeer, and siȝ hise sones and þe sones of hise sones til to þe fourþe generacion; and he was deed eeld and ful of daies."

Middle of the 15th century. Vellum. Small Octavo. [Harley MS. 3903.]

**39. THE BOOK OF TOBIT**, in the later version; followed by the two canticles, Magnificat and Benedictus, meditations and prayers, and the "Pistle of holy Sussanne." The volume appears to have been written by Matilda Hayle, a nun of Barking, co. Essex, a note at the end: "Iste liber constat Matilde Hayle de Berkinge" being in the same hand as the text. It afterwards belonged to Mary Hastinges of the same house. Another MS. has been bound up at the beginning, consisting of Richard Rolle of Hampole's "Crafte of Deyng." On the upper margin of the first leaf is: "Iste liber pertinet mihi Johanni Pr[e]ston, Anno Domini 1577."

The pages exhibited contain the last part of the Benedictus and the commencement of the Meditations, of which the first begins: "Blessid Lord þat madist al þing of nouȝt, kepist and governest alle creaturis in hevene and in erþe; worschip, laude and preising be to þee of alle þi werkis. Amen. For, graciose Lord, þou myȝtist have made me a clot of erþe, a gobet of metal, a stone, or eny such dede creature. Or ellis þus, þou myȝtist have made me an eerbe or a tre bringing forþi bloȝmes and fruyȝte, þe which haȝ vegetacioun and qwyknes, as in growing; or ȝit a more worþi creature þan eny of þese, as is a beest, a brid, a fische, havyng sensualite, movyng and feling. Lord, þou madist me noon of þese creaturis; but to myn uss and



help hast þou made hem alle, to be my sugettis and me þeir sovereyn."

Middle of the 15th century. Vellum. Duodecimo. [Additional MS. 10,596.]

**40.** THE PSALTER and Canticles, followed by Proverbs—Ecclesiasticus, in the later version. At the beginning is a "prolog on þe sauter," beg.: "Greet abundaunce of goostly coumfort," followed by "anopir [prolog] on þe same book, and next þat suen fyve prologis on þe fyve bookis of Wiisdom." These prologues form part of ch. xi. of the General Prologue, as printed by Forshall and Madden, vol. i. pp. 37–41, beginning "This book [i. e. the Psalter] comprehendip al þe eelde and newe testament, and techip pleynly þe mysteries of þe trynyte," etc. The Psalms are without titles, but each of them is headed by the first verse of the Latin text. Psalm i. is preceded by the rubric: "Here biginneþ þe sauter, þe which is comynli usid to be rad in holy chirche servyse, for it is a book of greet devocioun and of hiȝ goostly conceyvynge; in which book holy men fynden ful myche swetnesse and parfyzt undirstondinge of goostly coumfort. Also þis book schewip þe meedis of iust men and þe medis of uniust men, þe reward of every man aftir his travele."

On the inside of the cover are inscribed the names of John Parker, brother of Archbishop Matthew Parker, and of Samuel Woodford, D.D., Canon of Chichester and Winchester, author of a paraphrase of the Psalms, etc., the latter of whom purchased it, 24 Feb. 167<sup>s</sup>.

The pages exhibited contain the end of Proverbs and the beginning of Ecclesiastes: "The wordis of Ecclesiastes, þe sone of Daviþ, þe kyng of Jerusaleem. Þe vanyte of vanytees, seide Ecclesiastes, þe vanyte of vanytees, and alle þingis ben vanytee. What haþ a man more of al his traveile, bi which he traveilip undir sunne? Generacioun passip away, and generacioun comeþ, but þe erpe stondip wijpouten eende. Þe sunne risip and goþ down, and turneþ azen into his place; and þere it risip azen and passip bi þe souþ, and turneþ azen to þe norþ. The spirit cumpassinge alle þingis goop in cumpas, and turneþ azen into hise serelis [circles]."



First half of the 15th century. Vellum. Duodecimo. [Additional MS. 31,044.]

**41.** THE PSALTER, in the later version ; with titles, and the first verse of each Psalm in Latin. At the beginning is "a prologe on þe salmes of þe sauter," beg. "Greet abundaunce of gostly coumfort and ioie in god," followed by a portion of ch. xii. of the General Prologue, beg. "But it is to wite þat holy scripture haþ iii. undirstondyngis, leteral, allegorik, moral, and anagorik." After the Psalter, "bigynnen þe canticles," some in the later version, and others in different versions. They are followed by the Athanasian Creed, with a commentary ; the Latin text being given in red. The commentary begins : "It is seid comunli þat þer ben þre credis ; þe firste is of apostlis þat men knowen comynli ; þe toþir is þe crede of þe chirche þat declarip þe formere crede ; þis þridde crede is of þe Trynyte, þe which is songun as a salm and was maad in Greke speche of oon þat is clepid Attanasy," etc. Psalms i., xxvii., liii., lxxxi., and cx. have small illuminated initials. The MS. belonged in 1728 to Joseph Ames, F.R.S., and afterwards to George Spencer-Churchill, Duke of Marlborough (White Knights' Library), and Richard Heber.

The pages exhibited contain Psalm li. and portions of Ps. l. and lii. The last begins : "þe title of þe lii. salm, to þe overcomere bi þe queer ; þe lernynge of Daviþ. Dixit insipiens in corde suo, non est deus. The unwise man seide in his herte ; God is not. Thei ben corrupt and maad abhomynable in her wickidnessis ; noon is þat doiþ good, þer is noon til to oon. God bihelde fro hevene on þe sonis of men þat he se if ony is undirstondyng eiþir sekyng God. Alle bowiden awei ; þei ben maad unprofitable togidere. Noon is þat doiþ good ; þer is not til to oon."

First half of the 15th century. Vellum. Duodecimo. [Additional MS. 10,046.]

**42.** THE PSALTER, in the later version ; with titles, and the first verse of each Psalm in Latin. Imperfect, extending from Ps. i. to Ps. lxxiii. Many of the pages have coarsely illuminated borders and initials. In some cases, especially towards the end of the volume, the gold has not been laid on.

The page exhibited contains the opening verses of Ps. i.: "Here bygynnyth the psalmes of Davith þat is clepid þe sauter. Beatus vir," etc. "Blessid is the man þat zede not in þe counceil of wickid men, and stood not in þe wey of synneris, ne sat not in the chaire of pestelence. But his wille is in þe lawe of þe Lord; and he schal biþinke in þe lawe of him day and nyȝt."

Late 15th century. Vellum. Octavo. [Additional MS. 10,047.]

**43.** THE PSALTER, in Latin and English, verse by verse, the English text being of the later version. At the end are the Canticles and the Athanasian Creed, also in Latin and English. The Latin text is in red ink, with initials in blue: the English text in black, with initials in lake. The pages containing the beginnings of Psalms i., xxvii., liii., lxxxi., cx., have illuminated borders and initials.

The pages exhibited contain Ps. xxvi. and portions of Ps. xxv. and xxvii. The last begins: "Dominus illuminacio mea et salus mea; quem timebo? The Lord is my lightnyng and my helthe; whom shall y drede? Dominus protector vite mee; a quo trepidabo? The Lord is defender of my liff; for whom shall y tremble? Dum appropiant super me nocentes, ut edant carnes meas. Whille noyfull men neighen on me for to ete my flesshis. Qui retribuunt me inimici mei, ipsi infirmati sunt et ceciderunt. Myn ennemyes that troublen me, they weren maad seke and fellen down."

Middle of the 15th century. Vellum. Small Folio. [Harley MS. 1896.]

**44.** THE NEW TESTAMENT, in the later version; with prologues. The earlier part of the volume is composed of the following:—

(1) Series of Lessons from the Old Testament, extending from Advent to Trinity, in the later version.

(2) "þe lessouns and pistlis of the oolde lawe þat ben rad in þe chirch bi al þe ȝeer," in a version which appears to be transitional between the earlier and later versions; the same Lesson sometimes having successive verses in different versions.

(3) A tract on contemplative life and the love of God.

(4) A tract by Richard Rolle "of amendinge of mannes liif oþer of reule of lyvyng."

(5) A calendar in Latin.

(6) A table to "fynde þe lessouns pistils and gospels þat ben rad in þe chirche aftir þe uss of Salisberi."

(7) A short synopsis of the books of the Bible, and chronological notes.

The pages exhibited contain the Lessons from Friday in the fourth week in Lent to the Saturday before Palm Sunday. The Lesson for the Friday before Palm Sunday is as follows: "Jeremye xvij. c°. In þo daies Jeremye seide, Lord alle þat forsaken þee schulen be schent [shamed]; þee þat goon away fro þee in þe erþe schulen be writen; ffor þei forsoken þe Lord þe veyne of lyvyng watris." This verse is made up from the earlier and later versions. The earlier version reads: "Lord alle þat þee forsaken shul be confoundid, goende aweie fro þee in þe erþe shul be writen; for þei forsoken þe veyne of lyvyng watris, þe Lord." The later version is: "Lord alle þei þat forsaken þee schulen be schent; þei þat goen aweie fro þee schulen be writun in erþe; for þei han forsake þe Lord, a veyne of quykwatirs."

Early 15th century. Vellum. Small Folio. [Lansdowne MS. 455.]

#### (CASE 5.)

**45. THE NEW TESTAMENT**, in the later version; with prologues. At the beginning is a table of Lessons, Epistles and Gospels, after the use of Salisbury. Illuminated initials mark the beginnings of the several Books.

The pages exhibited contain the end of the Gospel of St. John, and Romans i., with prologue. The "pestile to þe Romainys" begins: "Poul þe servaunt of Jesu Crist, clepid an apostle, departid into þe Gospel of God; which he hadde bihote to fore by hise profetis in holy scripturis of his sone, which is maad to him of þe seed of Daviþ by þe fleisch; and he was bifore ordeyned þe sone of God in vertu by þe spirit of halewyng of þe azenrisyng of deed men of Jesu Crist oure Lord."

Early 15th century. Vellum. Folio. [Harley MS. 4890.]

**46.** THE NEW TESTAMENT, in the later version ; with prologues. At the end is added, in Latin, a table of the Epistles and Gospels for the year.

The price of 6s. 8d. is noted on a fly-leaf in a hand of the end of the 16th century.

The pages exhibited contain parts of St. John xv. and xvi. The former chapter begins : "I am a verrey vyne, and my fadir is an erpe tilier, ech braunche in me þat berip not fruyt he shal take a wey it, and ech þat berip fruyt he shal purge it þat it bere þe more fruyt. Now 3e ben clene for þe word þat I have spokun to 3ou. Dwelle 3e in me and I in 3ou. As a branche may not make fruyt of it silf, but it dwellip in þe vine, so neiþer 3e, but 3e dwelle in me. I am a vyne, 3e þe braunchis. Who þat dwellip in me and I in him, þis berip mych fruyt ; for wipoute me 3e moun no þing do."

Early 15th century. Vellum. Small Folio. [Harley MS. 4027.]

**47.** THE NEW TESTAMENT, in the later version ; with prologues. Preceded by "a rule þt tellip in whiche chapitris of þe bible new law 3e moun fynd þe epistlis and þe gospels þat ben rad in þe chirche at masse aftir þe usse of Salisbiry." At the end, in a hand of the latter part of the 15th century, are the Ten Commandments with a short exposition.

The pages exhibited contain the end of Hebrews ; and the beginning of the Acts of the Apostles, with the Prologue. The text of Acts begins : "Theophile, first I made a sermoun of alle þingis þat Jesu bigan to do and to teche into þe daye of his assencioun, in wiche he comaundide by þe Hoolygost to his apostlis wiche he hadde choson, to wiche he schewid hym silf alyve, aftir his passioun, wip many argumentis, apperynge to hem fourty dayes and spekyng of þe rewme of God, and eete wip hem and comaundid þat þei schulde not depart fro Jeru-alem but abiden þe bizest of the fadir, wiche 3e herden he seide bi my mouþ."

First half of the 15th century. Vellum. Octavo. [Royal MS. 1 A. x.]

**48.** THE NEW TESTAMENT, in the later version ; with



prologues. At the end are comments on the Apocalypse, beginning, "The first visioun of Joon in his Apocalips dureþ unto þe fourþ capitir," and ending imperfectly; on the Ten Commandments, beginning imperfectly, "[þe þridde hest] of God is þis, þou shalt not swere in vein"; and on "þe seven blessud vertues," "þe fyve bodily wittis," "þe fyve goostly wittis," "þe sixtene condicions of charite" and "antecrist."

The pages exhibited contain the last chapter of the Acts of the Apostles, and the first of the Epistle of St. James, with the "prolog on þe smale pistles." Acts xxviii. begins: "And whanne we hadden ascapide, þanne we knewen þat þe ile was clepide Militene. And þe heþene men diden to us not a litel curteisye. And whanne a fier was kindelide, þei refreiȝsshiden us alle for þe rein þat cam and cold. But whanne Poul hadde gederide a quantite of kittinges of vynes and leide on þe fier, an edder cam foȝ fro þe hete and toke hym bi þe hond. And whanne þe heþen, men of þe ile sien þe beest honginge in his hond, þei seiden togidre: For þis man is a manqueller [murderer], and whanne he scapide fro þe see, Goddis vengenaunce suffreþ him not to lyve in erþe. But he shook away þe beest into þe fier, and hadde non harm. And thei gæssiden þat he shuld be turned into swellynge and falle doun sodeinly and die. But whanne þei abiden longe and sien þat no þing of yvel was doon in hym, þei turneden hem togidre and seiden þat he was God."

First half of the 15th century. Vellum. Octavo. [Harley MS. 272.]

**49. THE NEW TESTAMENT**, in the later version; with prologues. At the beginning is a "rewle þat telliþ in whiche chapiters of þe bibel ȝe may fynde þe lessouns, pistels, and gospels þat ben rad in þe chirche aftir þe use of Salisberie"; and at the end is a "table of alle þe gospels and pistlis and þe apocalips," giving the "maters" of each chapter of the several Books. This table is imperfect, ending in Apoc. xii. The first page of each Book has an illuminated border; and illuminated initials mark the beginnings of Books and prologues. Many of these initials have been cut out.

The pages exhibited contain the beginning of St. Luke and



the prologue. St. Luke begins: "In þe daies of Eroude king of Judee þer was a prest, Zacharie bi name, of þe sort of Abia; and his wiif was of þe douhtris of Aaron, and hir name was Elisabeth. And boþe weren iuste bifore God, goyng in alle þe maundementis and iustefyngis of þe Lord wiþouten pleynt. And þei hadden no child, for Elisabeth was bareyne; and boþe weren of greet age in her daies. And it bifel þat, whanne Zacharie scholde do þe office of presthod in þe ordre of his cours tofore God aftir þe custum of presthood, he wente forþ bi lott and entride into þe temple to ensencen, and al þe multitude of þe puple was wiþoutforþ and preide in þe our of ensensynge. And an aungel of þe Lord apperide to him, and stood on þe riȝthalf of þe auteer of encense; and Zacharie seinge was afraied, and drede fel upon him. And þe aungel seide to him, Zacharie, drede þou not; for þi preier is herd, and Elisabeth þi wiif schal bere to þee a sone, and his name schal be clepid Jon."

First half of the 15th century. Vellum. Small Quarto. [Egerton MS. 1165.]

**50.** THE NEW TESTAMENT, in the later version; with prologues. At the beginning is a calendar, followed by a table of Lessons, after the use of Salisbury. At the end are added "þe lessouns and pistlis of þe olde lawe þat ben red in þe chirche in al þe ȝeer aftir þe uss of Salisburi," and "opere lessouns of þe olde testament þat ben not rad aftir the uss of Salisburi." Illuminated initial letters mark the beginnings of Books and prologues. From the library of Richard Heber.

The pages exhibited contain Apoc. i. and ii. Ch. i. begins: "Apocalips of Jesu Crist, þe which God ȝaf to him to make open to hise servauntis, whiche þingis it bihoveþ to be mad soone, and he signifiede, sendinge bi his aungil, to his servaunt Joon, which bare witnessing to þe word of God, and witnessing of Jesu Crist in þese þingis, what evere þingis he say. Blessid is he þat rediþ and he þat heeriþ þe wordis of þis profecie and kepiþ þo þingis þat ben writen in it, for þe time is nyȝ."

First half of the 15th century. Vellum. Small Octavo. [Egerton MS. 1171.]

**51.** THE NEW TESTAMENT, in the later version; with prologues. At the beginning is a table of Lessons, after the use of Salisbury.

The pages exhibited contain the end of St. Mark and the beginning of St. Luke, the prologue to which begins: "Luk was a man of Sirie by nacioun, and of Antioche, and was a leche in craft and a disciple of apostlis; aftirward he suede Poul til to his ending, and servede God, and was wipoute greet synne; for neþer he hadde a wiif in ony tyme, neiþer children; and he diede in Bethynye at lxxiiij zeer, and was ful of þe Holy Goost. And whanne Gospels weren writen bi Matheu in Judee and by Mark in Italie, Luk by stiring of þe Holy Goost wroot þis Gospel in þe cuntreis of Acaie."

First half of the 15th century. Vellum. Duodecimo. [Royal MS. 1 A. iv.]

**52.** THE NEW TESTAMENT, in the later version; with prologues. The MS. was presented to Queen Elizabeth by her chaplain, John Bridges [Bishop of Oxford 1604-1618], as appears by his dedication at the beginning, which ends: "What tyme it was written I can not certainly say; but, by y<sup>e</sup> Englishe phrase, by y<sup>e</sup> letters charecter, and by y<sup>e</sup> old bynding, it should seeme to be about 200 yeres agoe. To old now perhaps for a nueyeres gifte; but, since it is but y<sup>e</sup> olde translation of y<sup>e</sup> New Testament, I have only stryped off his old coate, and presented it in his newyeres lyverye, beseching your Majestie, as y<sup>e</sup> auncient princes had y<sup>e</sup> Old Testament for a ligier by them, to kepe this New Testament for an old monument, and herein to interpret my presumption to good will. And so I praye God (if I might have my wish) to send your Majestie as many good new yeres in helth and prosperitie to come hereafter, as this booke hath continewed old yeres already. Amen Amen."

The pages exhibited contain portions of St. Luke x. and xi. The latter chapter begins: "And it was doon, whanne he was preiying in a place, as he ceccside, oon of his disciplis seide to him, Lord teche us to preie, as Jon tauzte hise disciplis. And he seide to hem, Whanne 3e preien, seie 3e, Fadre, halowid be þi name, þi kingdom come to, 3eve to us to dai oure ech daies

breed, and forȝeve to us oure synnes, as we forȝeven to ech man þat owiþ to us, and lede us not in to temptacioun."

Middle of the 15th century. Vellum. Octavo. [Royal MS. 1 A. XII.]

**53.** THE NEW TESTAMENT, in the later version; with prologues. At the beginning is "a reule þat telleþ in whiche chapitlis of þe bible ȝe may fynde þe lessouns, pistlis, and gospels þat ben red in þe chirche after þe uss of Salisburi." Belonged to Richard Smith, Secondary of the Poultry Compter [died 1675].

The pages exhibited contain portions of St. John i. and ii. The latter chapter begins: "And þe þridde day weddingis weren mad in þe Cane of Galilee, and þe modir of Jesu was þere. And Jesus was clepid and hise disciplis to þe weddingis. And whanne wyn failide, þe modir of Jesu seide to him, þei han not wyn. And Jesus seiþ to her, What to me and to þee womman? Myn hour came not ȝit. His moder seiþ to þe mynystris, What evere þing he seie to ȝou, do ȝe. And þere weren sett sixe stonen cannes, after þe clensynge of þe Jewis, holdinge ech tweyne eijer þre metretis. And Jesus seiþ to hem, Fille ȝe þe pottis wiþ watir; and þei filliden hem up to þe moup. And Jesus seiþ to hem, Drawe ȝe now and bere ȝe to þe architriclyn; and þei baren."

Middle of the 15th century. Vellum. Small Quarto. [Harley MS. 1212.]

**54.** THE NEW TESTAMENT, in the later version; with prologues. Imperfect, wanting Apoc. i. 1 to vi. 6, and xii. 2 to the end. At the beginning are (1) a table of Lessons, Epistles and Gospels. (2) a short tabular harmony of the Gospels, in Latin; and (3) a list of commentators on each book of the Bible.

The pages exhibited contain Acts i. and ii. The latter chapter begins: "And whanne þe daies of Pentecost weren fillid, alle þe discyplis weren togidere in þe same place. And sodeynly þer was maad a soun fro hevene, as of a gret wyng comynge, and it fillide al þe hous where þei saten. And diverse tinges as fyer apperiden to hem, and it sat on ech of hem.

And alle weren fillid wit þe Hooli Goost, and þei bigunnen to speke diverse langages as þe Hooli Goost ʒaf to hem, for to speke. And þer weren in Jerusalem dwellinge Jewis, religiouse men, of ech nacioun þat is under hevene. And whanne þis vois was maad, þe multitude cam togidere and þei weren astonyed in þouʒt, for ech man herde hem spekinge in his langage. And alle weren astonied, and wondriden, and seiden togidere, Where not alle þese þat speken ben men of Galilee? and hou herden we ech man his langage in which we ben born? Of Party, and Medy, and Elamyte, and þei þat dwellen at Mesopotanye, Judee, and Capadocie, and Ponte, and Asye, Frigye, and Pamfilie, Egipt, and þe parties of Libie, þat is above Syrenen, and comelinges Romayns, and Jewis, and proselites, men of Creete and of Arabie, we han herd hem speke in oure langages þe grete þinges of God."

Second half of the 15th century. Vellum and paper. Small Folio. [Lansdowne MS. 407.]

**55.** THE FOUR GOSPELS, in the later version; with prologues. Imperfect; wanting Matt. i. 20 to viii. 26, and John xx. 28 to the end.

The volume belonged in the 16th cent. to Richard Dychar and subsequently to John Bagford.

The pages exhibited contain part of St. Luke xiv. and xv.; the parable of the Prodigal Son commencing thus: "A man hadde two sones; and þe ʒonger of hem seide to þe fader, Fader ʒeve me þe porcion of catel þat falliþ to me. And he departide to hym þe catel. And not after many daies, whanne alle þingis weren gaderide togidre, þe ʒonger sone went forþ in pilgrimage into a fer cuntre, and þere he wastide his goodis in lyvyng lecherously; and after þat he hadde endide alle þingis, a strong hunger was made in þat cuntre, and he bigan to have nede. And he wente and drouʒ hym to oon of þe cyteseynes of þat cuntre; and he sent hym into his toun to fede swyn. And he covetide to fille his wombe of þe coddis þat þe hoggis eten; and no man ʒaf to hym. And he turned aʒen into hym self and seide, How many hiride men in my fadres hous han plente of looves, and I perishe here þorouʒ hunger. I shal rise up and go to my fader and I shal seie to



hym, Fader I have synned into heven and before þee, and now I am not worpi to be clepide þy sone."

Middle of the 15th century. Vellum. Small Quarto. [Harley MS. 2309.]

**56. THE FOUR GOSPELS**, in the later version; with prologues. Imperfect; beginning with Matt. x. 39, and ending with John xvi. 3. At the beginning of each Gospel is an illuminated border, coarsely executed.

The pages exhibited contain St. Mark vi. 21-41, beginning: "And whanne a covenable day was fallen, Erowde in his birþeday made a soper to þe princis and tribunis and to þe grettist of Galile. And whanne þe douztir of þilke Erodias was come in and daunside and pleside to Eroude and also to men þat saten at þe mete, þe kyng seide to þe damesele, Axe þou of mee what þou wolte, and I schal ȝeve to þee. And hee swore to hire þat, What evere þou axe, I schal ȝeve to þee, þouȝ it be half of my rewme. And whanne schee had gon out, schee seide to here modir, What schal I axe? And schee seide, þe hede of John Baptist. And whanne schee was come in anone wiþ haste to þe kynge, schee axede and seide, I wille þat anone þou ȝeve to mee in a disch þe hed of John Baptist. And þe kyng was sori for þe oþe; and for men þat saten togidere at þe mete hee wolde not make hire sori, but sente a manqueller and comaundide þat Jonis heed were brouȝt in a disch. And hee bihedide hym in þe prisoun, and brouȝte his hed in a disch, and ȝaf it to þe damesel, and þe damesel ȝaf to here modir."

Middle of the 15th century. Vellum. Small Quarto. [Additional MS. 15,517.]

**57. THE GOSPELS** according to SS. Luke and John, in the later version; with prologues.

The pages exhibited contain the prologue to St. John, which begins: "This is John evangelist, oon of þe disciplis of þe Lord, þe whiche is a virgyn chosen of God, whom God clepide fro the spousailis whanne he wolde be weddid. And double witnesse of virgynyte is ȝoven to him in þe Gospel, in þis þat he is seide loved of God bifore oþere disciplis; and God hanginge in þe



crosse bitook his modir in kepinge to him, þat a virgyn schulde kepe a virgyn."

Middle of the 15th century. Vellum. Small Octavo. [Harley MS. 5767.]

**58.** GOSPEL of St. John and the Epistle to the Hebrews, in the later version. At the end is an expóition on the Lord's Prayer, beginning: "The ferst axynge of þe sevene peticiouns answeriþ to þe fadir of hevene and ys seid on þis maner"; followed by one on "þe crede þat þe profetis seyde beforþ þe incarnacion, and also þat þe apostolis confermed afterwarde."

The pages exhibited contain parts of St. John xiii. and xiv.; the latter chapter beginning: "Be not 3oure herte afraied, ne drede it; 3e bileven in God and bileve 3e in me. In þe hous of my fader ben many dwellingis; if any þinge lasse, I hadde seide to 3ou, for I go to make redi to 3ou a place. And if I go to make redi to 3ou a place, efte sone I come, and I schal take 3ou to my silf, þat where I am 3e be; and whider I go 3e weten, and 3e meten [*i. e.* weten] þe wei. Thomas seiþ to him, Lorde, we weten not whider þou goost, and how mowe we wete þe weie? Jesus seiþ to hem, I am weie, truþe, and liif; no man cometh to þe fadir, but bi me. If 3e hadden knowe me, soþli 3e hadden also knowe my fadir; and afterwarde 3e schulen knowe him, and 3e han seien him."

Middle of the 15th century. Vellum. Duodecimo. [Burney MS. 30.]

**59.** THE EPISTLES, Acts of the Apostles, and the Apocalypse, in the later version; with prologues to the Pauline Epistles. Imperfect; beginning with Rom. vii. 24, and ending with Apoc. xxii. 12.

The pages exhibited contain Acts ix. 1-20. The first four verses are: "But Saul, 3it a blowere of manassis and of betingis a3ens þe disciplis of þe Lord, cam to þe prince of prestis and axide of him lettris into Damaske to þe synagogis, þat if he fond ony men and wymmen of þis liif, he schulde lede hem bonden to Jerusalem. And whanne he made his iourney, it bifel þat he cam ny3 to Damask; and sodenly a lizt fro heuene schoon aboute

him, and he fel to þe erþe, and herde a vois seiynge to him, Saul, Saul, what pursuest þou me?"

First half of the 15th century. Vellum. Duodecimo. [Harley MS. 940.]

**60.** THE EPISTLES, Acts of the Apostles, and the Apocalypse, in the later version; with prologues.

The pages exhibited contain part of 1 Cor. xv. Verses 51-55 are as follows: "Lo, I seie to ȝou privyte of holy þingis, and we alle, we schulen rise aȝen but not alle, we schulen be chaungid in a moment in þe twynklynge of an yȝe, in þe laste trumpe; for þe trumpe schal sowne, and deede men schulen rise aȝen wiþoute corrupcioun, and we schulen not be chaungid. For it bihoveth þis corruptible þing to cloþe uncorrupcioun, and þis deedly þing to putte away undeedlynesse; but whanne þis deedly þing schal cloþe undeedlynesse, þanne schal þe word be doen þat is writen, Deeth is soupen up in victorie; Deeth, where is þi victorie?"

Middle of the 15th century. Vellum. Quarto. [Harley MS. 327.]

**61.** THE CATHOLIC EPISTLES and the Apocalypse, in the later version.

The pages exhibited contain part of the Epistle of St. Jude, here divided into two chapters, of which the second begins: "Woo to hem þat wenten þee weie of Caym and þat ben scheed out bi errour of Balaam for mede and perischiden in þe aȝenseiynge of Chore. þese ben in here metis ffeestinge togidere to felþe, wiþouten drede fedinge hem silf; þese ben clowdis wiþoute watir, þat ben borun aboute of þe wyndis; heruest trees wiþouten fruyt tweyes deed, drawen up by þee roote; wawis [waves] of þee woode [raging] see, fomyng out here confuciouns; erringe sterris to whiche þe tempest of derknessis is kept wiþouten eende."

First half of the 15th century. Vellum. 16mo. [Harley MS. 5768.]

## WYCLIFFITE TRACTS.

(CASE 5—*continued.*)

**62.** HOMILIES on the Gospels and Epistles, by Wycliffe. Imperfect; beginning in the homily on the Epistle for Christmas-day. Printed by T. Arnold, *Select English Works of John Wyclif*, 1869–1871, vols. i. and ii.

The pages exhibited contain part of the homily on the Gospel for Good Friday (John xviii. and xix.), including the passage (Arnold ii. 127): “But þe bisschopis of þe Jewis seiden to Pilaat, nile þou write King of Jewis, but þat he seide, I am King of Jewis. Pilaat answerde, þat I have writen I have writen; as who seiþ, þis writinge schal stonde, for it is not aȝen þe Emperour. And þe kniȝtis, whan þei hadden picchid hym on þe cros, token his cloþis and maden foure partis, to eche kniȝt a part. And þei token Cristis cote; and þis cote was unsewid, woven above al togidere. And þese kniȝtis seiden togidere, kerve we it not, but make we lotis þerof, to whom it schal falle; þat þe scripture scholde be fillid, þat seiþ, þei parteden to hem my cloþis, and on my cloþ þei casteden lot. And certis þe kniȝtis deden þese þinges. And hereby it semeþ þat ffreris gabben falsly upon Crist, þat his cloþis weren so pore and so cloutid on eche side; for þanne kniȝtis wolden not have partid þese cloþis, ne have iletid to kerve is cote; but it semeþ þat þei weren precieuse, al diverse fro habitis nou.”

Early 15th century. Vellum. Folio. [Cotton MS. Claudius D. viii.]

**63.** HOMILIES on the Epistles, by Wycliffe. Imperfect at the end.

The pages exhibited contain part of the homily on the Epistle for Quinquagesima Sunday, 1 Cor. xiii. 1, including the passage (Arnold, *Select Works*, ii. 269): “And of þes wordis may men gedir þat now dwellen þes þre vertues, bileue, and hope, and charite; but moost of þes is charite. And so, ȝif þis epistel of Poul were fully executid as it shulde, þe reume

of Englonde shulde be deschargid of þes foure sectis þat ben spokun of, and þanne myȝte þe reume dispende many hundrid þousynd mark more þan it dispendiþ now, ȝif alle þes sectis weren avoydid. Marke what alle þes sectis dispenden in oure reume for a ȝeer, and ȝyve al þis to men in charite; for, ȝif þes foure faylen in charite, oure reume shulde drawe fro hem þis part. But riken hou myche þis comeþ to, and bigynne þou to wite of hem, what þing is þe sacridoost wiþ resoun of goddis bileve. And þat þei tellen not here to þe kyng, but þing þat þei wolen stonde by to suffir martirdom of men, and loss of al þat þei han of oure reume, and þanne myȝte þe kyng wite hou he shulde put out alle þes foure. And over þis he myȝte more dispende bi many hundrid þousynd mark, and þe reume were more plenteuous to bringe forþ men to blis of hevene. And þus it falliþ kyngis to do bi þer offis þat god haþ ȝovun hem."

First half of the 15th century. Vellum. Octavo. [Harley MS. 1730].

**64.** HOMILIES on the Gospels and Epistles, by Wycliffe. Imperfect at the beginning.

The pages exhibited contain part of the homily for the fourth "Fryday [in Advent] þe Gospel of Mark viii. cap. [15]." The passage begins (Arnold, *Select Works*, ii. 15):—"And siþ Crist doiþ alle his werkis suygely oon aftir anopir, he telliþ in þe secounde meracle hou Farisees blynden lordis; for þei can telle apis singnes and loutynge as it were holynesse, and wiþ sicke wymmenes sport þei bigilen lordis wiþ ipocrisie. But, as Crist ȝaf siȝt to þis blynde man, so he doiþ to sum sicke lordis; but þis kunnyng is wonnen wiþ hard, for bi prosses of tyme lordis moun se here coveitise and wantynge of goode affeccoun, but worldly wil aboute her mok. And þus, þouȝ Crist almyȝty myȝte make þis man to se anon, neþeles he dide þis þus to teche us hou þis blyndesse wendiþ away. First men sen men as trees wandrynge wiþ men heere; and sum profit þei consseyven of hem boþe in cloystre and in household, for algatis þei eten þe mete as þe prestis of Baal diden, and stonden in a prestis stede in þe household þat þei ben inne; and so þei taken litil goodis, but if it be mete and drynke and



clop. But ȝit Crist lyȝtneȝ more þese lordis and makip hem to se clerly, þat sicke cloystreȝ þat crepen out of here cloystreȝ ben quyke deuelis and desseyven men of þe world, and alle þe garnementis þat þei han ben atir taken of þe devel, to pleye her pagent inne amonge þe peple, and to desseyve men as beestis."

Middle of the 15th century. Vellum. Octavo. [Harley MS. 2396.]

**65. THE CHURCH AND HER MEMBERS:** a tract by Wycliffe, headed "Se now of þe chirche of Crist, and of hir membris and of hir governaunce." Printed by Dr. J. H. Todd, *Three Treatises by John Wycklyffe*, Dublin, 1851; and by Arnold, *Select Works*, iii. 338. Preceded by Wycliffe's homilies on the Gospels and Epistles, and followed by the exposition of Matt. xxiv. beginning "Crist biddip us be war."

The pages exhibited contain portions of ch. v. and vi. Ch. v. begins: "And here men noten many harmes þat freris doen in þe chirche. þei spuylen þe peple many weies, bi ypocresie, and opir lesyngis, and bi þese lesyngis and by þis spuyling þei bilden Caymes\* castels to harm of cuntreȝ. þei stelen pore mennes children, þat is worse þan stele an oxe; and þei stelen gladlich eiris. I leve to speke of stelyng of wymmen. And þus þei maken londis bareyne for wiȝdrawing of werkmen, not al oonli in defaute of cornes, but in beestis and opir good; for þei reversen Goddis ordynaunce in þre partis of þe chirche. þei maken men to trowe fals on hem, and letten almes to be ȝovun bi Goddis lawe, and þus þei letten bi gabbingis office and liif of trewe prestis; for þei letten hem for to preche and speciali Cristis gospel; þei moven londis to batels and pesible persoones to plete; þei maken many devorsis and manye matrimonyes unleeful boȝe bi lesyngis maad to parties, and bi pravylegies of þe court. I leve to speke of fizting þat þei doen in oo lond and opir, and of opir bodili harmes þat tungis sufficen not to telle; for as moche as þei dispenden, as moche

\* Caim's, or Cain's, Castles. Dr. Todd quotes a passage from Wycliffe's *Triologus*, lib. iv. cap. 33, in which he explains that he so styles the houses of the Mendicant Orders from the initial letters of their names, Carmelites, Augustinians, Jacobites (or Dominicans) and Minorites (or Franciscans).



and more þei harmen rewmes, as þei han in þis laste iourney þat Englisch men maden into Flaundris\* spuylid oure rewme of men and money more þan þese freris han wiþ hem. And no dreed to Engliche men, þat ne þei han procurid þis journey boþe in preching and in gederung and in travelyng of þer owne persooone."

About A.D. 1400. Vellum. Quarto. [Royal MS. 18 B. ix.]

**66.** EXPOSITION of St. Matthew xxiv., known under the title "Of mynystres in þe chirche" (Shirley, No. 5; Arnold, *Select Works*, ii. 393). It is here preceded by the Commentary on the Apocalypse attributed to Wycliffe; and by a homily on Matt. vii. 15, "Attendite a falsis prophetis." This latter work differs from Wycliffe's homily on the same text printed by Arnold, i. 19. It contains severe reflections on the Friars, and concludes "What man wolde denye þese doctouris, or seie þat þei weren lolleris? Certis Goddis lawe is foule hid, and synne is lollid aboute bi lurkeris and faytouris [impostors], þat lullen þese lordis and rocken hem in her synnes, and þese ladies boþe."

The pages exhibited include the passage: "Lord siþ Crist wolde not have as myche as a litil hous to resten ynne his hed as propre to hym self, hou shulde Cristis vyker be so gret lord in þis world? And siþ Crist was so acordinge wiþ lordship of þe empire þat he chargede it not in begging nor almes takyng, but tauzte hou it schulde stonde boþe in word and dede, hou is he Cristis vyker þat reversiþ Crist in þis? For bi cautel of þe fend he haþ getun hym half þe empyre, and alle þe reumes in Cristendam felen his pryvy spuyling. Siþ antecrist is þat ilk man þat contrarieþ Crist in lyvyng, as anentis povert þis pope is antecrist. And as anentis þe secunde povert (*sic*, point?), it semeth þat þis pope is moste proud in herte of alle men in erþe; for worldly lordship and þis pride gon togidir. And þe pope, as he dar, chalengiþ to be chef lord of ech reume and lordship þat is here in erþe. But blessid be þe lord of hevene þat kepith

\* The expedition into Flanders under Henry Le Spenser, Bishop of Norwich, against the adherents of the antipope Clement VII. in 1383. This allusion fixes the date of the treatise in the last year of Wycliffe's life.

myche in hondis of seculer lordis. And stynkyng pride of þis pope haþ dyvydid many londis from hym."

Early 15th century. Vellum. Octavo. [Harley MS. 1203.]

(CASE 6.)

**67.** COMMENTARY on the Ten Commandments, attributed to Wycliffe (Shirley, No. 40). It differs, however, widely from the commentary of Wycliffe printed by Arnold, *Select Works*, iii. 82. It is followed by "þe vii dedli synnes," beg. "The firste synne is pride";—"þe dedis of merci bodili" and "gostli"; "þe þre good vertues þat Poul clepiþ feiþ hope and charite," beg. "The firste is feiþ";—"þe fyve wittis bodili" and "gostli," etc. :<sup>1</sup>—"foure þingis þat neden to man," beg. "The firste is þat he must undurstonde þe word of God";—"þe visitacion of siik men," beg. "Mi dere sone or douȝter in God";—Commentary on the Apocalypse, by Wycliffe;—The gospel of St. John, in the earlier version; in a different hand.

The pages exhibited contain part of the commentary on the first commandment, including the passage :—

"An avarous man, or a coveitous man, is þraldom of maumetis; for siche a coveitous man þat loveþ eni worldli goodis more þan God, he doþ mawmetrie, and he makip siche worldli goodis his mawmetis and so his false goddis. Þe þridde maner of men þat breken þis comaundement and folwen þe fend beþ þo þat sittip her hertis most on worldli worschipes and on veyn glorie and hynesse of hem self. Þus coveytidde þe fend to have had of Crist, whan he wolde have had him to falle doun and worschepe him; and in þis synne of pride sinned Lucifer, þe hiȝe aungel of hevene, whanne he seide in his herte, Ysa[ia] 14°, In celum conscendam, super astra Dei exaltabo solium meum et ero similis altissimo, I schal go up into hevene, so seyde Lucifer, and I schal enhaunce my seete above þe sterres of God, and I schal be liik him þat is hiȝest, þat is God himself."

Middle of the 15th century. Vellum. Small Quarto. [Royal MS. 17 A. xxvi.]

**68. MISCELLANEOUS TRACTS**, by Wycliffe, viz. (1) On the Lord's Prayer, beginning "We schal bileve" (Arnold, *Select Works*, iii. 93);—(2) Seven Heresies against the Lord's Prayer (*ibid.* 441). Imperfect;—(3) On the Ave Maria (*ibid.* 111);—(4) On Matt. xxii. 37, beg. "þanne þou lovest God of al þyn herte";—(5) On John xix. 30, beg. "þes wordis þat Crist haþ spokun here." Imperfect;—(6) On Faith, Hope and Charity (F. D. Matthew, *The English Works of Wyclif*, E. E. T. S., 1880, p. 346). Imperfect at the beginning and end. Artt. 2, 3, 4, 5 have the name of "Wyclif" attached.

The pages exhibited contain portions of artt. 1 and 2. The latter begins: "Here be seven heresies aftir contrivyð of false prestis azen þe pater noster. Wyclyf. For false men multiplien bokis of þe chirche, now reendynge bileve and now cloutyng heresies; þerfore men shulden be war of þes two perellis, þat false men pynchen in þe pater noster. Þey seyen first þat special preyer applyed by þer prelatis is betere þan general, as one famulorum seyð of a frere is betere þan a pater noster, wiþ oþere þyngis evene; for þe pater noster is most general, and þe famulorum is most special, of alle þe preyeris þat evere God herip. But we shulden bileve þat no preyer is wurþe, but in as myche as God hymself herip it and applyeþ þis preier to profit of þe man. Lord, wher God hymself wole gladlier here a preier þat a false man haþ contrived to hym, þan þe general preyer þat he hymself made! Wel I wote þat þis preier is ful of wit and charite, and conteyneþ alle þe godis þat man shulde axe of God. It is one to seie þus, and to heye antecrist overe our Lord Jesu Crist, þat is oure allere fadir. Ne (*sic*; þe) generalte of þe preyer lettith not oure God to heren synguler persones aftir þat þei ben wurþy."

First half of the 15th century. Vellum. Octavo. [Harley MS. 2385.]

**69. MISCELLANEOUS THEOLOGICAL TRACTS** and homilies, including the following attributed to Wycliffe:—"Of wedded men and wyves and here childrene also" (Shirley, No. 36; Arnold, *Select Works*, iii. 188);—On the Lord's Prayer, beg. "Syþþe þe Pater Noster is þe beste prayer" (Shirley, No. 64; Arnold, iii. 98).

The pages exhibited contain part of the tract on the Lord's Prayer, including the passage: "Wherfore whenne þe disciples axede Crist how þey scholde praye, Crist seyde to hem, þey scholde nouzt wylne to speke muche as heþene men doþe. Þey wenep to be yherde in here muche speche. Wille 3e nouzt þerfore, seyþ Crist, be lyche to suche men, but, whanne 3e schulle praye, seyep þus, Fader oure þat art in hevenys; yhalwed be þy name. And so he tauzte hem oute þis prayer; bot be þou syker, noþer in Latyn noþer in Frensche, bot in þe langage þat þey usede to speke, for þat þey knewe best. And here is a reule to cristen men of what langage evere þey be, þat it is an heye sacrifice to God to kunne here pater noster, þe gospel, and oþer poyntes of holy wryt nedeful to here soules, and þey to do þerafter, wheþer it be ytolde to him or wryten in Latyn or in Englyssche, or in Frensche, or in Duchyssche, oþer in eny oþer langage after þat þe peple haþ understandyng. And þus clerkes scholde joye þat þe peple knewe Godes lawe and travayle hem self busylyche by alle þe goode menes þat þey myzte to make þe peple knowe þe treuþe; for þis was þe cause þat Jesu Crist bycam man and suffrede deþ on þe croys, so þat by kepyng of his lore þe peple myzte ryse fro deþ and come to þe lyf þat haþ none ende. And yf any clerke wolde contrarye þis, who schal be dampned bot suche a quyke fende?"

First half of the 15th century. Vellum. Octavo. [Harley MS. 2398.]

**70.** "OF WEDDID MEN and þer wyvis and þer childere": a tract attributed to Wycliffe (Shirley, No. 36; Arnold, *Select Works*, iii. 188). In a volume of religious tracts, etc., the first of which is entitled "þe bischopes othe þat he sweritþ to þe pope" [Urban vi., 1378-1389], and contains remarks condemnatory of the oath.

The pages exhibited include the passage: "Se we nowe how þe wife owes to be subgette unto þe husbonde, and he owis to rewle his wyfe; and howe þei boþe owen to rewle þer childir in Goddis lawe. First seynt Petre biddis þat wyves be subgette unto þer husbondis in so myche þat, 3if [þei] byleven [it] noghte by worde of prechyng, þat þei be wonnen wiþouten worde of prechyng by þe holy lyvyng of wymmen. And



þese wymmen shulden nouzt have wiþoutenforþe tiffyng [adornment] of heer, nor garlandis of gold, nor of precious stones, nor over precious or curious cloþinge. But þei shulden hafe a clene soule, pesybul and meke and boner, þe whiche is riche in þe sizt of God. And sumtyme holy wymmen hopynge in God honourden hem in þis maner, and weren subgettis unto þer owne husbondis, as Sara Abraham's wife obesched unto Abraham, clepynge hym lorde; and wymmen wele doinge ben gostly doghters of Sara. Also seynt Poule spekis þus of wyvys and husbondis, I wole þat men prey in eche place lestande up clene hondis, that is clene werkis, wiþouten wrapþe and strife. Also I wole þat wymmen be in covenable habite wiþ schamefastenes and soburnesse anowrnynge or makyne hem fayre, noghte in wryþen heer, nor in golde, nor in margery peerls or stones, nor in precious cloþis, but þat þat bycomes wymmen by pite and by gode werkis."

Beginning of the 15th century. Vellum. Small Folio. [Additional MS. 24,202.]

**71.** "CONFESSIO WYCLYF de Corpore Christi": the Latin Confession put forth by Wycliffe on the subject of Transubstantiation after he was silenced at Oxford in 1381. Printed by Shirley, *Fasciculi Zizaniorum*, p. 115, and elsewhere. It is here preceded by his tract "de incarnatione Verbi."

The pages exhibited contain the end of this work and the beginning of the Confession.

First half of the 15th century. Vellum and paper. Small folio. [Royal MS. 7 B. III.]

[The following descriptions, Nos. 72-76, have been supplied from the Department of Printed Books.]

**72.** WYCKLYFFES WYCKET: whyche he made in Kyng Rycards days the second in the yere of our lorde God M. CCC. XCV.

*Colophon.* Inprynted at Norenburch, 1546.

The "Wicket" was a popular tract issued by Wycliffe to defend his views on the doctrine of Transubstantiation. No MS. of the work is known to exist.



**73. WICKLIEFFES WICKET.** Faythfully overseene and corrected after the originall and first copie. The lacke wherof was cause of innumerable and shamfull erroures in the other edicion. As shall easily appeare to them that lyste to conferre the one wyth the other. Here unto is added an Epistle to the reader. With the protestacion of Jhon Lassels late burned in Smythfelde: and the Testament of Wylllyam Tracie Esquire, expounded by Willyam Tyndall and Jhon Frythe.

*Colophon.* Overseene by M. C. [1548.] 8vo.

The initials M.C. are supposed to be those of Miles Coverdale.

**74. IO. WICLEFI** viri undiquaque piissimi dialogorum libri quattuor quorum primus divinitatem & Idæas tractat, Secundus universarum creationem complectitur. Tertius de virtutibus vitiisque ipsis contrariis copiosissime loquitur. Quartus Romanæ ecclesiæ sacramenta, eius pestiferam dotationem, antichristi regnum, fratrum fraudulentam originem atque eorum hypocrisim variaque nostro ævo scitu dignissima graphice perstringit, quæ ut essent inventu facilia, singulorum librorum tum caput, tum capitis summam indice prænotavimus. M. D. XXV.

The work otherwise known as the "Trialogus."

**75. THE DORE OF HOLY SCRIPTURE.**

*Colophon.* Enprynted by me Johan Gowghe dwellynge in Lombardstrede, at the sygne of the Marmayde, agaynste the stockes market, under the Kynges gracious previlege.

Anno domini, 1540.

Purvey's General Prologue to the second Wycliffite version of the Bible.

**76. THE TRUE COPYE** of a Prolog wrytten about two C. yeres paste by John Wycklife (as maye iustly be gatherid bi that, that John Bale hath written of him in his boke entitlid the Summarie of famouse writers of the Ile of great Britan) the Originall whereof is founde written in an olde English Bible bitwixt the olde Testament and the Newe. Whych Bible remaynith now in y<sup>e</sup> Kyng hys maiesties Chamber.

Imprinted at London by Robert Crowley dwellynge in Elie rents in Holburn. Anno Do. MDL.

Purvey's General Prologue, as above.

At the back of the title page is a portrait of Wycliffe beneath which are the following verses:

“Kyng Edward the III. did Wicklife defend  
Wherbi he did florish in Oxford longe while  
But Richard y<sup>e</sup>. II. King did somthing bend  
To papistis bi whom Wicklife was in exile  
Yet dyd thys good man never alter his stile  
But wrot mani volumis whils he was alive  
To extingwish errour, and truth to revive  
At the last he returnid to his contrei againe  
And lyvid at Lutterworth, where his charg lay  
And after his deth he did ther remain  
Fourty winter & one, till come was the day  
When Satan was suffrid to ren without staie  
But then did oure clergie set open his grave  
And brent al his bonis, such chariti thei have.”

## MSS. ILLUSTRATING THE LIFE OF WYCLIFFE.

(CASE 6—*continued.*)

**77.** THEOLOGICAL TREATISES of William Wodeford, a monk of the Grey Friars in London, chiefly directed against Wycliffe.

The book is opened to exhibit that part of his “*Quæstiones de Sacramento Eucharistiæ*” (a course of lectures delivered in preparation for the feast of Corpus Christi, 1381) in which occurs the passage referring to Wycliffe’s tenure of the Wardenship of Canterbury Hall, at Oxford, to which he was appointed in 1365: “*Et hec contra religiosos insania generata est ex corrupcione. Nam, priusquam per religiosos possessionatos et prelatos expulsus fuerat de aula monachorum Cantuariensium, nichil contra possessionatos attemptavit quod esset alicuius ponderis,*” etc.

Middle of the 15th century. Vellum. Folio. [Harley MS. 31.]

**78.** LATIN CHRONICLE of English history from 1328 to 1388, written by a monk of St. Alban’s abbey, and containing a full and independent account of political events in the years 1376–1378, especially of the actions of the Good Parliament, the ambitious aims of John of Gaunt, Duke of Lancaster, and the proceedings against Wycliffe.

Printed in the Rolls Series, *Chronicon Angliæ*, 1328–1388, ed. E. M. Thompson, 1874.

The pages exhibited give the story of John of Gaunt’s first employment of Wycliffe to aid him in his designs against the Church, of the progress of Wycliffe’s heretical opinions among the nobles and the citizens of London, of his citation, and of the proceedings at St. Paul’s, on the 19th February 1377, when he appeared, supported by the Duke of Lancaster and Lord Henry Percy, before Convocation. Wycliffe’s deprivation of the wardenship of Canterbury Hall at Oxford is referred to in the passage wherein he is described as “*juste privatus per*

archiepiscopum Cantuariensem beneficio cui injuste incuberat in universitate Oxoniensi situato." The latter part of the narrative is as follows:—

*"De discordia orta in ecclesia Sancti Pauli inter clerum; et ducem et dominum H[enricum] Percy, et populum Londoniensem, pro Iohanne Wicliffe.*

"Die igitur Iovis proxima ante festum Cathedre Sancti Petri, appariturus erat filius perditionis, Iohannes W[icliffe], coram episcopis, ut ibidem conveniretur super mirabilibus, que de eius ore processerant, ut creditur, docente eum Sathana, totius ecclesie adversario. Cum ecce post nonam, assistantibus sibi duce scilicet et domino Henrico Percy et nonnullis aliis, qui pro sui magnitudine valerent turbare pusillanimes, nec non predictis mendicantibus, ut, si quid caderet de mensa divitum, episcoporum ore videlicet minus polite foret emissum, ipsi colligerent et commasticarent postea per obloquia, introductus est ille cum summa pompa, abhominacionis hostia, Iohannes superius memoratus. Nec suffecere sibi tantum lictores communes, nisi preccederet eum dominus H[enricus] Percy, totius Anglie marescallus. Per viam igitur ammonitus est a complicibus, ne formidaret conventum episcoporum, respectu sui pene illiteratorum, nec alicuius populi vereretur incursum, cum tot dominis vallaretur undique corpus suum. Intratum est hoc modo cum indicibili superbia in ecclesiam Sancti Pauli, ubi tanta multitudo populi convolaverat, ut audirent eum, quod difficile fuit etiam dominis, populis obsistentibus, pertransire.

Iam iamque tali occasione alumpnum suum, multorum mortibus evasurum e prelatorum manibus, astute subtrahere diabolus viam invenerat; ut, primum facta dissensione inter magnatos et episcopos, eius responsio dilationem acciperet. Revera cum populus conglobatus dominorum vie et eiusdem I[ohannis] cedere moraretur, dominus Henricus Percy, commissa sibi abutens potestate, populum in ecclesia miserabiliter instigavit. Quod cernens Londoniensis episcopus vetuit eum talia magisteria in ecclesia exercere, affirmans, si prescivisset illum ibidem acturum talia, aditum ecclesie sibi minime patuisse. Quibus auditis, dux infrenduit, protestans cum acturum magisteria ibi, ipso invito.

Cum autem perventum fuisset in capellam Beate Virginis considentibus duce et baronibus cum archiepiscopo et episcopis, iussus est predictus I[ohannes] a domino Henrico Percy sedere, ‘Quoniam,’ ait, ‘multis respondere debet, sede indiget molliori.’ E contra negavit plane episcopus Londoniensis eum ibi sessurum, asserens dissonum rationi nec iuri consentaneum eum debere sedere, qui illuc citatus advenerat, responsurus coram suo ordinario et depositis contra eum; sed pro tempore responsionis sue, quam diu causa sua agitaretur, ibidem stare. Hinc verba sunt inter dominum H[enricum] Percy et episcopum orta plena contumelia; hinc turbari cepit omnis illa collecta. Tunc dux et ipse cum episcopo conviciis agere, que et ipse episcopus conviciis in eundem retundere nitebatur. Erubuit dux quod non potuit prevalere litigio; et ideo retortis minis, cepit agere cum eodem episcopo, iurans se superbiam non solum eius sed omnium episcoporum Anglie inclinaturum. Et adiecit, ‘confidis,’ ait, ‘in parentibus tuis, qui nichil tibi commode prestare poterunt; habebunt enim satis tuendum de se ipsis.’ Erant autem parentes eius, scilicet pater et mater, nobiles, utpote comes et comitissa Devonie. Episcopus contra protestatus est parcere veritati, ‘Non,’ inquit, ‘confido in parentibus, nec in te, [nec] in quoquam hominum, sed in Deo meo, qui non in ipso speranti.’ Tunc dux in aure submurmurans ita ait. ‘Mallem,’ ait, ‘arreptis eius crinibus eum abstrahere de ecclesia quam talia tollerare.’ Londonienses vero, audito hoc sermone, altissimo clamore fremebant, iurantes non passuros se talem iniuriam suo inferri episcopo; vitam citius amissuros, quam episcopus in ecclesia dehonestaretur, quam de ecclesia tali violentia traheretur . . . . .

Et ita ante nonam concilium est solutum; et post nonam, ut diximus, dux et episcopi, tam contumeliis iactis invicem, quam furore concitato populi perturbati, ut paulo superius diximus; procurante hoc consilium inimico, ut credimus, humani generis, ut occasione huiuscemodi suaderet illo die ille falsidicus ganeo, organum diabolicum, quominus super suis adinventionibus confunderetur. Nam vidit eum per omnia utilem sibi fore; et iccirco cavebat, ne tantus defensor sue partis sibi tacito sive tam leviter deperiret.”

Late 14th century. Vellum. Folio. [Harley MS. 3631.]



**79.** TRANSLATION into English of the narrative of events occurring in the years 1376–1377, as told in the above MS.; made for John Stow, the historian, and used by him in his Chronicle. This translation may have been partly taken from a careless transcript of the Harley MS. above. The following is the rendering of the passages just quoted; alterations, in places where the translator misunderstood the Latin text, being given within brackets :—

*“Of the discorde raised in St. Paule his church in London betwene the Cleargye and the Duke and Syr Henry Percy and the Londoners, [for] John Wicliffe.*

“Thys sonne, therfor, of perdition, John Wicliffe, was to appeare before the bishopps the Thursday before the feast of St. Peter his chaire (23 of February), there to be convented for marvelous wordes that he had spoken, Sathan, the adversary of the whoole church, (as ys beleaved), teachinge hym. Who, after the nynth houre, the Duke and Syr Henry Percy and divyers other assystynge hym, whoe by there powre were able to trouble the weake people, and also [the aforesaid Mendicants, in order], that, yf any thyng sholde fall from the table of the ritche; that ys to say [if anything discourteous should issue from the mouth of the bishops], they wolde gather yt upp and wolde chew yt after by there backbytynges—beholde, the abominable hoste, John aforenamed, was brought furthe with greate pompe. Nether yet was yt sufficient for hym to have onely the common sergeantes, unlesse Syr Henry Percy, the cheife Martiall of Englande, did goe before hym. In the way he was animated by his companions not to feare the congregation of the bishoppes, whoe, in respect of hym, were unlearned, nether yet the concourse of the people, seynge that [his body] was walled in on every syde with so many knyghtes. [So they entered] into St. Pauls church with an incredible pryde; where suche a multitude of people was gathered together to heare hym, that yt was harde for the noble men and knyghtes (the people lettynge them) to passe throughe. And even [now] with this occasion [the devil had found out a way whereby craftily to withdraw his

pupil to escape from death out of the hands of] manye byshopps, [in order] that, fyrste a dissension beyng mayde betwene the noble men and bishoppes, hys answeare myght be differd. Truly when the people, beyng gathered rounde togeather, stayed to geave place unto the noble men [and the same John], Syr Henrye Percy, abusynge hys aucthorytye, miserably pricked forwardes the people in the churche. Whiche the bishopp of London seying, prohibited hym to exercyse suche aucthorytye in the churche, saynge that, yf he had knowne he wolde have used hym selffe so there, he sholde not have comme into the churche, yf he colde have letted hym. Whiche the Duke hearynge was offended, and protested that he wolde exercyse suche auctorytye whether he wolde or not.

When they were comme into our Ladyes Chappell, the Duke and Barons with the Archbishopp and Bishoppes syttyng downe, the foresayed John also was [bidden] by Syr Henrye Percy to sytt down, 'for because,' sayed he, 'he haythe muche to answeare, he haith neade of a better seate.' On the other syde, the Bishopp of London denyed the sayme, affyrmyng yt to be agaynste reason that he sholde sytt there, and also contrarye to the law for hym to sytt, whoe there was cited to answeare before his ordinarye; and therfor the tyme of hys answearynge, or so longe as any thyng sholde be deposed agaynste hym or hys cause sholde be handled, he ought to stande. Hereupon very contumelyous wordes did ryse betwene Syr Henrye Percy and the Bishopp; and the whoole multitude began to be troubled. And then the Duke began to reprehende the Bishopp, and the Bishopp to turne then on the Duke agayne. The Duke was ashamed that he colde not in this stryffe prevaile, and then began with frowarde threatenynge to deale with the Bishopp, swearynge that he wolde pull downe bothe the pryde of hym and of all the bishoppes in Englande, and added: 'Thou trustest (sayed he) in thy parentes, whoe can profytt the nothyng; for they shall have enoughe to doo to defende themselves.' For his parentes, that ys to say hys father and hys mother, were of nobylitye, the Earle and the Countesse of Devonshire. The Bishopp on the other syde sayed, in defendyng the trueth: 'I trust not in my parentes nor in [thee nor in] any man, but in God in whom

I ought to trust.' Then the Duke, whispyrnyge in hys eare, sayed, he had rather draw hym furth of the churche by the heere then suffer suche thynges. The Londoners, hearynge these wordes, angerly with a lowd voyce cryed out, swearynge they wold not suffer there bishopp to be thus injured, and that they wold soner loose there lyfe then there bishopp shold be dishonested in the churche or pulled out with such vyolence.....

And so before [the ninth hour] the counsell brake up, the Duke and the Byshops revylynge one another, the people wonderfully enraged and trobled, the enemy of mankynde, as I sayd before, procuryng this counsell [in order that] by [such] occasion that false varlet and mynyster of the devill [might that day prevail that he should not] be confounded in his inventions. For he saw that in all thynges he wold be profytable unto hym; and therefore was carefull lest suche a defendor of his part should perysh ether secretly or so slyghtlye."

16th century. Paper. Quarto. [Harley MS. 6217.]

(CASE 7.)

**80.** COLLECTION of Latin Chronicles, including the Chronicle of Thomas Walsingham, relating to English history; written in St. Alban's Abbey.

The pages exhibited contain a portion of the bulls of Pope Gregory XI. dated 22nd May 1377, and directed to the Archbishop of Canterbury and the Bishop of London, to the King, and to the University of Oxford, ordering the institution of proceedings against Wycliffe; together with the nineteen conclusions or propositions condemned by the Pope.

Beginning of the 15th century. Vellum. Large Folio. [Royal MS. 13 E. ix.]

**81.** LATIN CHRONICLE of English History to the year 1395, attributed to Henry Knighton, Canon of Leicester.

The pages exhibited contain an account of Wycliffe's doctrines, and give an English confession on the Eucharist which, it is erroneously stated, was put forth by Wycliffe as a form of

recantation when cited by the Provincial Council (called the "Earthquake Council") which sat at the monastery of the Black Friars in London in 1382. This is followed by a portion of the schedule of conclusions condemned by the council.

The confession as here given is probably only an English abstract of the larger Latin "Confessio" which Wycliffe issued after being silenced at Oxford in 1381. See Arnold, *Select English Works of John Wyclif*, iii. 499. The text is as follows: "I knowleche þat the sacrament of þe auter is verray Goddys body in forme of brede; but it is in a nothyr maner Godus body þan it is in heven. For in heven it is seven fote in fourme an[d] figure of flesshe and blode; but in the Sacrament Goddys body is by miracle of God in fourme of brede, and he is nothir of seven fote ne in mannys figure. But as a man leeves for to thynke the kynde of an ymage whethir it be of oke or of asshe, and settys his thouzt in hym of whom is the ymage, so miche more schulde a man leve to thynke on the kynde of brede, but thenke uppon Criste; ffor his body is the same brede þat is the sacramente of the auter. And with all clennes, all devocioun, and all charite, þat God wolde gif hym, wurschippe he Criste; and þanne he receyves God gostely more medefully than the preste þat syngeth the masse in lasse charitee. For the bodely eetyng ne profytez nouzt þe soule; but, in als mykle as the soule is fedde with charite, this sentence is provyd by Criste þat may not lyee. For as þe gospell sayth, Criste þat nyzt þat he was betrayed of Judas Scarioth, he toke brede in his hondes and blessed it, brake it, and gaffe it to his disciplez to eete; ffor he says, and may not lyee, This is my body."

Second half of the 15th century. Vellum. Folio. [Cotton MS. Claudius E. iii.]

## 82. KNIGHTON'S CHRONICLE, as above.

The pages exhibited contain a second English Confession by Wycliffe on the Eucharist, which the chronicler quotes as a recantation made before the Provincial Council held at Oxford in November 1382. Printed by Arnold, *Select Works*, iii. 501. The text is as follows:

"We beleve, as Crist and his apostolus han tauzt us, þat þe



sacrament of þe autere, white and ronde and lyke tyl oure brede or ost unsacrede, is verray Goddus body in fourme of brede; and if it be broken in þre parties, os þe kirke uses, or elles in a þousande, everylk one of þese parties is þe same Godus body. And right so, as þe persone of Crist is verray God and verray man, verray Godhede and verray manhede, ryth so as holy kirke many hundrith wyntour has trowyde, þe same sacrament is verray Godus body and verraye brede, os it is forme of Goddus body and forme of brede, as techith Crist and his apostolus. And þerfore Seynt Poule nemyth it never but whan he callus it brede. And he, be oure beleve, tok his wit of God in þis, and þe argument of heretykus agayne þis sentens lyth [easy] to a cristene man for to assolve. And right, as it is heresie for to trowe þat þis sacrament is Goddus body and no brede, for it is bothe togedur. But þe most heresie þat God sufferide come tyl his kirke is to trowe þat þis sacrament is an accident wip a substance, and may on no wyse be Goddus body; for Crist sayde, be witnesse of John, þat þis brede is my body. And if þe say þat be þis skylle þat holy kirke hat bene in heresie many hundred wyntour, sothe it is, specialy sythen þe fende was lusede, þat was, be witnes of angele to John Evangeliste, aftur a þousande wyntour, þat Crist was stevenyde [called] to heven. But it is to suppose þat many seyntes þat dyede in þe mene tyme before her detz were purede of þis erreure. Owe, howe grete diversite is betwene us þat trowes þat þis sacrament is verray brede in his kynde and betuene heretykus þat tellus þat þis [is] an accident wipouten a subiecte. For, before þat þe fende fader of lesyngus was lowside, was never þis gabbyng contryvede. And how grete diversite is betwene us þat trowes þat þis sacrament þat in his kynde is verray brede and sacramentaly Goddus body, and betwe heretykes þat trowes and telles þat þis sacrament may on none wyse be Goddus body. For I dar sewrly say þat, 3if þis were soth, Crist and his seyntes dyede heretykus and þe more partye of holy kirke belevyth nowe heresy. And before devoute men supposene þat þis consayle of ffreres and London was wip þe herydene [herth-dene = earthquake]; for þei put an heresy upon Crist and seyntes in hevyne. Wherfore þe erthe tremblide, fayland maynnus voys, ansueride for God, als



it dide in tyme of his passione, whan he was dampnyde to bodely deth. Crist and his modur, þat in gronde had destroyde alle heresyas, kepe his kyrke in ryght beleve of þis sacrament, and mene [lead] þe Kyng and his rewme to aske scharpely of his clerkus þis offys, þat alle his possessioneres, on payne of lesyng of alle her temporaltes, telle þe kyng and his rewme, wiþ suffycient growndyng, what is þis sacrament; and alle þe ordres of ffreres, on payne of lesyng of her legyauns, telle þe kyng and his rewme, wiþ gode groundyng, what is þe sacrament. For Y am certayne of þe thridde partye of clergye þat defendus þise doutes þat is here sayde, þat þei wil defende it on payne of her lyf."

First half of the 15th century. Vellum. Folio. [Cotton MS., Tiberius C. vii.]

## ENGRAVED PORTRAITS AND VIEWS.

(CASE 7—*continued.*)

[*The following descriptions, Nos. 83–93, have been supplied from the Department of Prints and Drawings.*]

**83.** Portrait of John Wycliffe; half-length, turned to the right; in an oval frame. “Johannes Wickliffe. Obijt A°. 1384 a Tabula in Coll. Reg. Cantab.” Engraved in mezzotint by Richard Houston, for Rolt’s *Lives of the Reformers*, 1759.

**84.** Portrait of John Wycliffe, advanced in life; half length, turned to the right, holding a staff in his right hand; in oval frame. “Joannes Wiclif S. T. P. Rector de Lutterworth. A Tabula penes Nobilissimum Ducem Dorsettiæ.” Engraved in mezzotint by George White, from the picture at Knole. 18th century.

**85.** Portrait of John Wycliffe; bust, turned to the right. “Johan Wickliffe.” A small anonymous plate. 17th century.

**86.** Portrait of Pope Gregory XI [1370–1378]; bust, face turned in profile to the right; with shield of arms below. “Gregorius XI. Petrus Rogerii de Belloforti, Lemovicen., creatus die 30 Decemb. 1370. Sedit an. 7. mens. 2. dies 29. Ob. 27. Martij an. 1378. Vac. Sed. d. 12.” Engraved by Giovanni Jacopo Rossi. 17th century.

**87.** Portrait of Pope Urban VI [1378–1389]; half-length, turned in profile to the right; his shield of arms above on the right. Below is a tablet inscribed “Urbanus VI, Papa, Neapolitanus.” Engraved by Onofrio Panvino. A.D. 1568.

**88.** Old St. Paul’s Cathedral. The ground plan. “Areæ Ecclesiæ Cathedralis S. Pauli Ichnographia.”

Engraved in 1657, by Wenzel Hollar for Sir W. Dugdale's *History of St. Paul's Cathedral*, 1658.

**89.** Old St. Paul's Cathedral. View of the exterior, before the spire was destroyed by lightning. "*Ecclesiæ Paulinæ Prospectus, qualis olim erat priusquam eius pyramis e cœlo tacta conflagraverat.*"

Engraved in 1657, by W. Hollar, as above.

**90.** Old St. Paul's Cathedral. View of the interior; the East end, with the Lady Chapel. "*Orientalis Partis Eccl. Cath. S. Pauli Prospectus Interior.*"

Engraved by W. Hollar, as above.

Wycliffe appeared before Convocation in the Lady Chapel, 19 Feb. 1377.

**91.** Old St. Paul's Cathedral. South view of the Chapter House. "*Domus Capitularis S. Pauli, a Meridie Prospectus.*"

Engraved by W. Hollar, as above.

Convocation sat here in 1377.

**92.** Monument of John of Gaunt, Duke of Lancaster, and of his Duchess, in Old St. Paul's Cathedral. "*Monumentum Johannis Gandaviensis Ducis Lancastriæ et Constantiæ uxoris eius.*"

Engraved by W. Hollar, as above.

**93.** View of Lambeth Palace, from the river. "*Palatium Archiepiscopi Cantuariensis propæ (sic) Londinum, vulgo Lambeth House.*" Engraved by W. Hollar, 1647.

Wycliffe was summoned before the Archbishop of Canterbury and the Bishop of London, as papal commissioners, at Lambeth, in 1378.



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